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ART. I.—THE LAST FIFTY YEARS.

THE nineteenth century of the Christian era commenced on the first day of January, eighteen hundred and one; and the year which has just closed completed the first half of this eventful period of time. The Israelites were instructed in their religious books to celebrate the fiftieth year after an extraordinary manner. "Ye shall hallow the fiftieth year." "A jubilee shall that fiftieth year be unto you." Without commenting upon those peculiarities in the Jewish polity which demanded a special observance of the seventh sabbatical year, it must be admitted that the passage of half a century presents an occasion suggestive of many and profitable instructions. We propose in the following article to allude to some of the most interesting events which have transpired in the world during the last fifty years. We shall not confine ourselves to that which is strictly religious, in distinction from the secular, when the latter is obviously connected with the progress of Christian truth and human happiness. We often make distinctions between the religious and the secular which are atheistic, and so mislead and entangle the judgment. The word *secular* is derived from a Latin etymon which means the world, or an age of time, and, in common discourse, is employed to designate things worldly and temporal, in distinction from things sacred and spiritual. Christianity teaches us a better comprehension. This world is Christ's, as well as the world to come. Nothing is to be

counted common or unclean which bears upon the well-being of man. It was a wise and beautiful conception of the ancients, that the Muse of History was the daughter of Jove. The sober conviction, which religion teaches us to cherish, is, that God presides over all the affairs of the world, the least as well as the greatest; and piety finds ample material for devout admiration in the study of those manifold agencies by which the purposes of the Most High are accomplished. The Son of God rebuked the Pharisees because they would not discern the "signs of the times;" and many an event, political or scientific, a revolution, a discovery, an invention, which some might overlook because it was secular, deserves a most important consideration, because of its relations to the kingdom of Jesus Christ. Man thinks not of God in his schemes of ambition, and pride, and self-aggrandizement; but God overrules even the wrath of man for his own praise.

There is an important advantage in taking a survey of a considerable period of time, as a whole or a half of a century. The movement of society is by actions and re-actions. It is not like the current of a rapid river, always running on in the same direction. Rather is it like the swing of the ocean when the tide is rising. A wave comes in, breaks, and rolls back. No one would imagine, from a single glance, that there was progress at all. Fix your eye steadily for half an hour on one point, and you will perceive, with all that flux and reflux of the waves, the progress of the tide is onwards and upwards. Just so is it with history. Examine it in small and detached portions, a year, five years, and it is like a single wave, which disappoints you by its recoil. Take fifty years, the flats and the sea-grass are out of sight, and you are struck with the difference between low ebb and a full tide. Important events require time for their own elucidation. You cannot judge of them by their first appearance; you must wait and see their ultimate effects. Events have roots, branches, and fruit. They do not ripen in a day. Sir James Mackintosh was not a weak and fickle man because of a difference of judgment in his earlier and later writings upon the French Revolution. This change of opinion was the necessary result of advancing time, and so was the proof of serene wisdom. Who can doubt that Edmund Burke, if now alive, would write very differently in this year 1851, on the effects of the French Revolution, from what he did in the year 1790? The progress of half a century gives an entirely new aspect to events which appear disastrous or hopeful in their first occurrence.

Concerning the half century which has just been completed, if we should say that it was the most eventful of all that have elapsed, it might be set down to a prevalent self-complacency. "The present enlightened age," is an expression which has already attained to a cant currency; and many, so deftly rebuked by Douglas of Cavers, regard it with as much satisfaction, and the past with as much contempt, as if, like Love in Aristophanes, it had been hatched from the egg of Night, and all of a sudden had spread its radiant wings over the primeval darkness.* Other centuries have been marked by great events. We call events great only from the results to which they lead. Other men have labored, and we have entered into their labors. We and our children gather fruit from the trees which they planted with fear and trembling. The roots of those institutions which distinguish our own times lie back in other centuries. But there is one circumstance which gives to recent years, and the position from which we survey them, a decided pre-eminence. We understand the bearing of events better than in earlier epochs of the world. The older the world is, the more apparent becomes the design of its Maker. The comprehensive study of history is like the ascent up a mountain,—the higher you climb the more you see. It is like the progress of a drama,—the farther you advance the more you comprehend of the plot; as events thicken the better do you discern their bearing on the catastrophe. It is in this light that we pronounce the last half century the brightest and the best in the history of the world. Not that it has been the most prolific of great men; not that it has been distinguished by uninterrupted peace and progress; not that it has been without much which we deplore; but because in the advance of time we think we can see more and more of the glorious purpose of God to spread over all the earth the reign of liberty, truth, justice, and love.

The close of the last century was marked by the most astounding changes. It was a time of general war and convulsion. It seemed as if God had arisen to shake mightily the earth. Men's hearts were failing them for fear, and for looking for those things which were to come to pass. A great part of the eighteenth century is remarkable for the European wars of succession. Ere the century closes, wars of a very different description,—wars of principle, wars of social classes,—compared with which the contests of the house of Hapsburgh were children's squabbles, convulse the world. At the first

* Vide Douglas on the Advancement of Society.

movement of the popular mind in France, the friends of humanity rejoiced. Great abuses were reformed, and good men were hopeful. But the huge mass set in motion could not be stayed. The detent was wanting, and everything whirled and whizzed to a premature and disastrous stoppage. Commotion, proscription, confiscation, bankruptcy, civil war, foreign war, revolutionary tribunals, guillotinades, blood, chaos, followed each other in rapid succession. A military despotism rises from the confusion and threatens the independence of every State of Europe. In Great Britain affairs were in a most alarming and critical state. The people were disaffected; taxation was enormous; means of subsistence precarious; the army in a state of mutiny; "societies" and "associations" of various names were organized to promote reform; martial law prevailed in Ireland; the act of Habeas Corpus was suspended from 1798 to 1803; the King was openly insulted on his way to Parliament, and the severest measures were adopted to restrict the press, and suppress seditious meetings. The national debt had reached the inconceivable sum of \$1,225,000,000. At this very time the expenses of the Court were most extravagant, particularly in connection with the marriage of the Prince of Wales. The stability of the British Empire being mainly dependent on public credit, the measures adopted by William Pitt to sustain that credit necessarily involved a vast amount of human suffering. Suffering of an unparalleled description there must have been to have justified such a man as Robert Hall, when reviewing those times from so late a day as 1822, to use language like the following: "The memory of PITT will be identified in the recollection of posterity with accumulated taxes, augmented debt, extended pauperism, a debasement and prostration of the public mind, and a system of policy not only hostile to the cause of liberty at home, but prompt and eager to detect and tread out every spark of liberty in Europe; in a word, *with all those images of terror and destruction which the NAME imports.*"* The Peace of Amiens in 1802, between England, France, Spain, and the Bavarian Republic, secured a momentary lull in the storm. It lasted less than a year. The French army takes possession of Piedmont; England renews the war, and her people are terrified by the expectation of a French invasion. In the last year of the last century, Napoleon crossed the Alps, and conducted his brilliant campaigns in Italy. Though not crowned as Emperor till the year 1804,

* Letter to the Christian Guardian.

yet, as the century opens, he was certainly the most remarkable personage in the world. His name was a terror in every English nursery. When politics ran high in our own country, in 1812, he was the "rock of offense," against which the waves beat and divided. A distinguished divine of New-England, in a public discourse from the pulpit, designated him as the "first-born son of the devil."* We have now reached a point of time when we can pronounce with some deliberation upon the general effects of his extraordinary career, and of that great revolution in the midst of which he emerged. There was too much of terror and of mystery in those events, at the time of their occurrence, to allow men to judge with calmness. There was then scarcely one honest friend of liberty whose ardor was not damped and whose faith in the high destinies of mankind was not shaken. It is now our deliberate opinion that the French Revolution, in spite of all its follies and crimes, its atrocities and sacrifices of human life, was a great blessing to the world. Deliverances were wrought, though amid plagues, and signs, and wonders. Demons were exorcised, even though they did rage and foam, rending and tearing their miserable victims. We pronounce no eulogium upon the Colossus of war who bestrode Europe, when we speak of the changes which God has wrought by his wrathful and ambitious agency. He was as a rod of iron, by which the Almighty dashed in pieces the old despotisms of the world, like potters' vessels. Nations were lifted up from under the heavy oppressions by which they had long been stifled. A revolutionary spirit was abroad all over the world. Mountains did not stay it, nor did seas stop it. A new idea was thrown into the heart of society, which, of necessity, produced explosions and the greatest of changes. That idea was the rights of subjects,—the inalienable freedom of man. The world had heard enough before, in all forms, of *the divine right of kings*. The "Rights of Man" was the title of the book published by Thomas Paine, then in England, in reply to Mr. Burke, who, in his *Reflections on the French Revolution*, was for defending old establishments, notwithstanding their abuses. But those establishments, political and ecclesiastical, went down as at the breath of God's nostrils. The spirit of liberty, of humanity, began to breathe; and we are reaping now the effects of those great commotions. The telescope was invented, and the laws of mathematical science discovered, in former centuries; but their use and application were

* Rev. David Osgood, D.D.

reserved for us, the majority of the planets belonging to our system having been discovered within the last half century. Just so are we permitted to see the uses and results of events which promised little or nothing at the time of their occurrence. Daylight was admitted into the most dark and hopeless regions. Bodies which had been regarded dead as the mummies were magnetized with a new life. Wars were not confined to the English Channel or the Rhine; they were carried into the remote East, and were a day of resurrection to the slumbering nations. The French army invades Egypt. "Soldiers," says Napoleon to his troops, "from the summit of the pyramids forty centuries look down upon you!" The advancing column rolls over the plain of Esdraelon, and their flushed and excited commander looks out upon the strife from the top of Tabor, where our Lord was transfigured. The concussion is felt throughout the Ottoman Empire. Arabia, Persia, India, are involved in the general fray; and the English become masters of the whole of Southern India, excepting the Mahratta States. Soon after the French invasion of Spain in 1808, the Spanish colonies in Central and South America begin a series of struggles for independence. A large force is sent against them, and after a long and bloody contest the Spaniards are expelled, and their former possessions are created into many republics, of divers fortunes and prospects. The civilized world was thoroughly overturned and overturned, and society began to be organized on new principles, and pervaded by a new life.

It is true, there was a reaction. The spirit of popular liberty met with checks and rebuffs. The House of Bourbon is re-established. The battle of Waterloo restores exiled kings, prelates, and aristocracies. It infused new life into the Pope, who for years had not breathed freely. "The battle and its result," said Robert Hall, "seemed to me to put back the clock of the world six degrees." But it was only as the recession of a wave or two. The ocean was not dammed up. It was inevitable that other revolutions should come. In 1830 they came again, with less of cruelty, less of mistake. In this year the Belgians secure their independence, the house of Orange is excluded from the throne, and a new Constitution is formed by the representatives of the people according to which a new King is elected. In Switzerland an aristocratical government is exchanged for a democratical. At the same time political commotions arise in Germany, and constitutional charters are secured for Saxony, Hanover, and the electorate of Hesse. A general desire

for liberty pervades Italy ; and insurrections in Bologna, Modena, and Parma are suppressed by the Austrian army. By the Revolution of the three days the Papal priesthood of France is again overthrown. In the very same year a revolution occurs at Warsaw ; troubles and dissensions break out in Greece ; a new organization takes place of the relations between the nobility and burghers of Russia ; a general desire of representative government prevails in Prussia ; and the opposition in the British Parliament, backed by the people, are strenuous for those national reforms which were carried under the Grey Ministry, two years after. Nor was this the end. The striking events of the last three years are but reverberations of the first explosion. At each repetition of the struggle much has been gained, and former errors and excesses avoided. Louis the Sixteenth was beheaded, and his wife, the pride of courts, inhumanly murdered. Louis Philippe leaves the Tuilleries, the Queen on his arm, unmolested, a crowd of revolutionists opening to let them pass. In a few instances, Hungary and Italy, we have been disappointed as to results. But the end has not come yet. There has been a succession of changes in the right direction ; and the face of the world to-day no more resembles what it was at the close of the last century, than the post-diluvian earth was like its appearance before the flood. There are more written constitutions defining and securing the rights of subjects, than ever existed in the whole history of the world before. The increasing intelligence of society has operated most beneficially upon the ruling powers. The greatest despotisms are forced to recede when they encounter national sentiments. The veil of separation which the Orientals wisely spread before their monarchs, and behind which they have remained like idols of dark origin and uncertain attributes, has, in continental Europe, been rent to the bottom, and kings are held answerable to law, justice, and humanity.

Perhaps the most striking change which has occurred, and this in connection with that revolution and that personage in France of whom we have spoken, is in the condition and prospects of the Papal Church. Recall that Church as it was, an incubus on the nations, a vast iron tyranny overshadowing Europe. Think of it as it was when kings stood barefoot at the gate of the Pontifical palace, or meekly held the stirrup of the Pope's palfrey ; and nations forsook their own anointed and hereditary monarchs when censured and excommunicated by the successor of St. Peter. France became imbued with infidelity. That country which from the time

of Charlemagne to the present hour has been most intimately allied to the risings and fallings of the Papal power,—that country whose *vocation*, according to Lacordaire,* is the defense and propagation of the Papal Church,—it was in France that the spirit of infidelity appeared which was destined to eat like a canker into the heart of the Papal domination. That infidelity began with opposition to Papal pretension and Papal cruelty. It was allied with the nascent spirit of liberty. Had it not been for this it would have passed away like the Deism of England without leaving any deep furrows in the soil of the country. But so it was that French infidelity was provoked into being by religious abuses, religious fooleries, and religious pretensions. The true secret of its power was in the zeal with which it espoused the cause of justice, freedom, and humanity; till in French literature, and French politics, humanity, justice, and freedom became identified with infidelity. The French language, at this time, was the medium of European intercourse. It was spoken at all the courts of the Continent, from the English Channel to the Bosphorus. The infidelity of Paris thus met with a rapid and universal dissemination. It spread like the air over the whole of Europe. It was an assailant which no police could stop. Freedom from superstition was counted an honorable distinction, a frontlet of divine inspiration. By means of some inexplicable power, the altars of religion were deserted, the mysteries of religion were performed in vacant cathedrals, and the priests themselves smiled at their own credulity. At this juncture there arose out of the tumultuous elements of European society that great aspirant, whose military and political tactics were destined to complete what infidelity had begun. To the eye of Napoleon the Pope of Rome was little more than any other sovereign and man. He summons the Pontiff to Paris. The Pope threatens him with excommunication. Napoleon heeds it no more than a whiff of snow when crossing the St. Bernard. The bull of excommunication was issued. It was only the advertisement of Pontifical imbecility. When Gregory VII. excommunicated Henry IV. of

* C'était la nation franque, et la nation franque était la première nation catholique donnée par Dieu à son Eglise. Ce n'est pas moi qui décerne cette louange magnifique à ma patrie; c'est la papauté à qui il a plu, par justice, d'appeler nos rois *les fils aînés de l'Eglise*. De même que Dieu a dit à son Fils de toute éternité: Tu es mon premier né; la papauté a dit à la France: Tu es ma fille aînée. Elle a fait plus, s'il est possible; afin d'exprimer plus énergiquement ce qu'elle pensait de nous, elle a créé un barbarisme sublime; elle a nommé la France le *Royaume christianissime*—"christianissimum regnum." (Conferences de Notre-Dame de Paris, p. 440.)

Germany, his subjects felt themselves absolved from all allegiance to their sovereign, and fled from him as if he had been smitten with the pestilence. When Pius VII. excommunicated Napoleon, not a corporal left the French army. Undiverted from his purpose, the "man of destiny" strips the Pontiff of political power. The Papal dominions were annexed to France. The French flag waves from the castle of St. Angelo. The title *King of Rome* is conferred by the French Emperor upon his infant son; and he builds for him a sumptuous palace on the Quirinal hill. The Papacy was brought so low as to be an object of pity rather than hatred or dread. The time came for reaction, as might have been predicted. The Pope was reinstated by the allied sovereigns. Exiled prelates came back to Paris, and the form of the prostrate Church was lifted up. To the eye it has been recovering from its shame and depression. With all these admissions, with all which the Papal See has regained, it bears no resemblance to its ancient power. Its teeth of iron have been broken. Pius IX. has been exiled, not by foreign invasion, but by his own subjects. Had it not been for foreign protection, he would have been thrown into the Tiber by the inhabitants of his own metropolis. Faith in his pretensions has been shaken more effectually than ever, and the thin veil of religion will no more hide the odious features of tyranny. If a Pope is to continue to reign, it must be with some show of justice and freedom. He must be the patron and defender of human rights. If the Papal religion is to maintain its hold, it must be by appeals to truth and reason. Christian faith, which at the close of the last century was driven out from continental Europe, has returned with a better discrimination. Men may be skeptical as to the Papacy without renouncing belief in Christianity. Multitudes now deride and scorn the pretensions of the Roman Pontiff and his Church, without vaulting over into the deism of Robespierre or the frightful atheism of Cloutier. In the latest revolution of Paris, the crucifix was borne in advance of the crowd, and Jesus Christ was hailed as the great apostle of Fraternity, Equality, and Humanity. The next action is already in progress, and millions will learn to discriminate between Christianity and Ecclesiastism, convinced that there is a religion which does not oppose reason and justice and progress, but is the grand ally and defender of all which concerns the true welfare of man. The old Papal Church has been dislodged from its moorings, and like an immense iceberg is floating down into the gulf-stream; and as surely as ice

melts before the sun, will its antiquated claims be modified by the genial influences of modern life. That it should be subject to spasmodic revivals, that it should seem at times about to regain all which it ever lost, is not strange, for the general spirit of faith has come back after the revolutions of a disastrous infidelity, and the bad Church feels it as well as the good. Conversions from Protestantism, so far as they are worthy of notice, will be like the Trojan horse taken over the walls into the city. Trees cannot divest themselves of successive layers; men cannot unmake themselves, nor lose, even by violence, what education and thought and a free life have given to their intellectual constitution. For each and every change from Protestantism to Popery, we will adduce scores of conversions from Popery to Protestantism. The former transition excites attention and elicits remark, because it is so very strange, unnatural, and incomprehensible; while conversions the contrary way produce no excitement, inasmuch as they are to be expected in the noiseless and necessary progress of things. Were a man to go over the Falls of Niagara, every newspaper in the world would record the marvel. When such men as Dr. Newman and Henry Wilberforce renounce Protestantism, the prodigy is heralded throughout Christendom; but when hundreds and thousands by the genial influences of truth desert the errors of Popery, it is so much to be expected that it excites no more notice or surprise than the summer streams whose placid waters refresh the meadows, turn the mill-wheels, and reflect the heavens in their surface.

The sun of the last century went down amid murky clouds. Terrible signs flashed their lurid light across the darkened skies; hecatombs of human lives were sacrificed; but who can doubt, that as a consequence of these unusual commotions, the half century just closed has been distinguished above all its predecessors for the increase of liberty, the security of chartered rights, and as a necessary result, a greater amount, present and prospective, of intelligence, industry, peace, order, and prosperity. These convulsive events were as the tornado tearing up the old forests by the roots, or the ploughshare overturning the soil. It was the day of preparation; and now we turn to the seed-time and the harvest, the golden fruits which are now waving on a thousand fields.

It may be hazardous to attempt any generalization of those events which have given such unprecedented progress to civilized society since the beginning of the century. Perhaps

they may be reduced to two general classes, the organized and designed, or the involuntary and providential.

A new power has been brought into operation in the principle of *voluntary association*. Men have clasped each other's hands, and by means of united strength have accomplished what before had been left to solitary hopes, and individual force. The world has not been wanting in good men in former centuries; but their agency, to a great extent, has been individual and independent. The noble divines of the seventeenth century, never to be named without the highest veneration, were distinguished for profound piety. But their piety was not aggressive. The wells of sacred philosophy were deep, but they were not yet made to send out their streams over all the earth. The time had not come, in God's good providence, for the universal diffusion of that truth which they had so carefully elaborated. There are traces in their writings of irrepressible longings after better opportunities for extending Christianity. They were hopeful of future facilities for propagating the gospel. Meanwhile, they garnered up in those thesauri of wisdom and truth, which are the more valued because of age, the materials for a later diffusion. No sooner had the great changes to which we have adverted taken place, than sagacious men felt the impulse to unite their services in the propagation of all truth, and the reform of all abuses. It is by no means true, as many seem to hold, that the missionary spirit is of recent birth; it is identical with pure religion. But it is true that until a recent period, there has been but little of organization, and system, and association for the promotion of good causes. In the year 1648—two centuries ago—a society was formed in London for propagating the gospel among the Indians on this continent. There was no cohesiveness among its members. In less than twelve years it was dissolved, and was never re-organized on its present basis until the eve of the present century. By this time the principle of voluntary association, in the prosecution of public measures, was discovered and tested, and it has done more to change the face of the world than any agent employed since the commencement of the Christian era. It is a power which has been employed for political reforms, and the removal of social evils and abuses. The *slave-trade* was the first enormity which fell before its irresistible opposition. Denmark and the United States have the honor of being the first actually to prohibit this traffic in human flesh; an ordinance to that effect having been enacted by the

former in 1792, and by the latter in 1794. The few individuals who commenced the attack upon this atrocious evil in Great Britain, were derided for their Quixotic undertaking. The mercantile and so the political influence of the country were arraigned against the reform. But Clarkson works upon the convictions and sympathies of Wilberforce, and the two combined carry the convictions of Pitt and Fox. Others like-minded with themselves were taken into their counsels. Accretions of strength were rapidly gained. An African Society was formed, intelligence diffused, organizations multiplied, a public sentiment created; the sympathies of a nation were brought into action; and in the year 1806, on motion of Charles Fox in the House of Commons, and of Lord Grenville in the House of Lords, a resolution for the everlasting abolition of the slave-trade was adopted by the British Parliament. Bearing in mind that societies of both sexes and all ages were organized on the principle of abstaining from the use of sugar, the product of slave labor, we need not be surprised that, at a later period, the same Government was compelled to provide for the emancipation of the slaves themselves in the West Indian colonies.

Simultaneously with these philanthropic reforms, the same philosophy of charity was applied to the propagation of the gospel, by means of Christian missions. The peculiar organization of the Romish Church was favorable to missionary aggression, and it was often conducted with commendable zeal. Nor was Protestantism without its distinguished propagandists. Never was there a nobler missionary than John Eliot at Nonantum, Mayhew at Martha's Vineyard, or David Brainerd at the Forks of the Delaware. But they were single-handed and alone. The first Protestant mission of which we have an authentic record, was that of Michael, who, with some sort of royal patronage from Gustavus Vasa, went a solitary individual from Sweden to Lapland. Excepting the noble beginnings of the Moravians and Danes, there was, among Protestants, no efficient organization for the propagation of Christianity, till the eve of the present century. In this wise and glorious charity the Baptists of England were nobly in advance. It was an *Association* of ministers and churches at Nottingham, who set apart an hour on the first Monday evening of every month for extraordinary prayer for the extension of Christ's kingdom in the world. It was in the spring of 1792, that Carey, preaching before the Association, gave utterance to that noble senti-

ment which has ever since been the watchword of the Christian Church: "EXPECT GREAT THINGS; ATTEMPT GREAT THINGS." The pious pastor of Kettering could not be backward in such an enterprise, and the scene of his labors was the fitting place in which Fuller, Ryland, Pearce, Carey, Hogg, Sutcliff and others, pledged themselves to one another and to God, in the modest language of their own resolution, to "*make a trial* for introducing the gospel amongst the heathen." Three years later (1795) was formed the London Missionary Society, by a convention of great numbers of different denominations. Rev. David Bogue was conspicuous in this organization; and its truly magnificent results in Africa and the South Seas, are but a small part of the good which the Dissenters of England have accomplished through this Missionary Association. The Edinburgh Missionary Society, with its numerous and efficient auxiliaries, was organized in 1797. "The Society of Missions to Africa and Asia," to which the noble Henry Martyn proffered his services, was next in the field in the year 1800,—an organization which we have supposed ripened into the Church Missionary Society in 1801—1804. The Rev. Samuel J. Mills, a young student in Williams College, and in the Theological Seminary at Andover, with a singular compound of modesty, energy and perseverance, possessed the remarkable talent of enlisting and employing the agency of other men, (himself the meantime almost invisible;) and to his indefatigable exertions are we indebted for the organization of the American Board of Commissioners for Foreign Missions. This was instituted at Bradford, Mass., June, 1810, and held its first meeting at Farmington, Conn., the following September. So timid were the good and great men composing that organization, so doubtful as to the ability of the American Churches to support missions of their own, that the Rev. Mr. Judson, one of the young men at the Andover Seminary, whose consecration to the missionary service compelled, as it were, the action of the Massachusetts Association, was deputed to visit England, to inquire into the practicability and expediency of their receiving appointments from the London Missionary Society. The admirably wise and eloquent reply of George Burder to Samuel Worcester, encouraging the American Church, by the example of her own Eliot, Mayhew, and Brainerd, to go forward in independent, zealous, and efficient strength, was the signal for that advance which has since known neither stoppage nor disappointment. It forms no part of our plan to write the history of Christian

Missions, or even to make a catalogue of the several societies, which, in so many religious denominations, and in so many countries, have been established for the common object of propagating the Christian faith. If this were our purpose, we should certainly assign a prominent place to the labors of the Wesleyan Methodists, those pioneers of Christian civilization in all the earth. We should frame a list of organizations in every Protestant country on the globe, which, for numbers and efficiency, might well astonish one who has not directed his attention to the subject. It would be difficult to find a respectable village in any part of Christendom which has not its organization of some sort, for the practical working of Christian charity; and the man who should write the history of this country without assigning a prominent place to voluntary and organized efforts to propagate Christianity, would prove himself as much unqualified for the task, as one who should describe the fifteenth century and make no mention of the maritime enterprise which discovered America. It has been instrumental in commissioning some two thousand intelligent missionaries to propagate Christian truth among the heathen. Thousands of churches, and hundreds of thousands of converts, are now computed in lands which, at the commencement of the century, were as the valley of the shadow of death. Two millions of dollars are now annually expended by the Protestant Missionary Societies of the world, where not a dollar was given sixty years ago. Nor let any one suppose that this movement is altogether religious, of no interest to any but ecclesiastics. The obligations of science and literature to Christian Missions is a topic of copious instruction. How many languages have been reduced to a written form by Protestant missionaries! What an amount of information imparted concerning the geography and ethnology of the world! An enthusiasm has been kindled to explore the history, language, customs, and religion of all tribes as preparatory to the spread of Christianity. More we believe has been accomplished in this way, *incidentally*, by intelligent missionaries of modern times, than by all the royal and national societies which have made geography and ethnology their exclusive pursuit. Such names as Buchanan, Carey, Marshman, Marsden, Martyn, Morrison, Ward, Leyden, Judson, Gordon Hall, Meigs, Bridgman, and Eli Smith, and a host of others, form no mean galaxy of talent and scholarship, independent of that renown which belongs to them as agents of the Christian Church. If, as it was once believed of the just, that they should again visit

the earth in the latter days, and enjoy the fruits of that which in their first life they had planted in hope, and Andrew Fuller, William Carey, David Bogue, Charles Simeon, Dr. Coke, Adoniram Judson, Samuel Worcester, Samuel J. Mills, and their several coadjutors, in their respective denominations, could now revisit the scenes of their labors, what gratitude and joy would dilate their souls at the truly vast results of their feeble beginnings. Whole groups of islands in the Pacific, converted from barbarism to an intelligent, industrious, and happy civilization. Colonies of educated Christians sparkling, like gems, here and there in the midnight gloom of Africa. China and India wide open to aggression, and Turkey actually incorporating into her legislation the principle of religious toleration. And all this is but preparatory. Cumulative and reproductive results will astonish the future. Much which has employed the time and talent of the leaders in this enterprise needs not to be repeated. Languages are written and acquired, schools established, and other generations will enjoy the fruit of past and primitive labors. Religious sympathies are already attached to remote parts of the world, and tribes and nations whose existence was barely known when the century dawned, are now within the acquaintance and intimacy of all Christendom.

Results yet more striking have been secured by associations for the circulation of the Word of God. Ten times as many Bibles have been printed since eighteen hundred and four, the year when the British and Foreign Bible Society was organized, as ever existed in all the previous centuries of the world together. This statement is not based on loose conjecture. The library of the late Duke of Sussex, containing a copy of nearly every edition of the Bible since the invention of the art of printing, furnished important data in authenticating this calculation. It is computed, that from the time of the Reformation to the organization of the British and Foreign Bible Society, (1804,) there were in existence between three and four millions of Bibles, and these in some forty different languages. Since that time, the beginning of organized effort for the spread of the Scriptures, more than thirty millions of Bibles and Testaments have been put in circulation, in more than one hundred and sixty languages; and this in addition to all which has been accomplished by private enterprise. A power-press striking off fifteen hundred copies of the New Testament in a single day, is no trifling thing in this world of ours. The Report of the British and Foreign Bible Society contains an amount of information as

to the languages and dialects of the earth, not easily to be obtained from any other source. Fifty years ago the Word of God was translated into languages spoken by about two hundred millions. To-day the same holy book may be read by more than six hundred millions of the earth's population. Is not this result of associated charity of great historical importance? Has it no bearing on the intellect, the liberty, the life, the progress, and the prospects of the world?

The same organized power has been applied to other products of the press. The extent to which it has been rendered available baffles all calculation. Printing a good book is no longer confined to the presumption of an author or the enterprise of a publisher. The pastor of Kidderminster attains to an earthly ubiquity. Multitudes who could not think like Edwards, or write like Baxter, are associated for the multiplication and diffusion of the immortal works of these renowned men to a degree which outstrips the conjectures of former years. The number of readers has been multiplied; the opinions of all classes are formed by books; and institutions which were never intended for those who read and think are fast fading away. The limits of a single article will not allow us to mention all the various objects to which this power of association has been successfully applied. Consult the history of organized opposition to intemperance; the education of the young; the relief of the poor; the care of the mariner; the benefit of the criminal; the establishment of humane institutions; and in general the promotion of whatever affects the best interests of the human race. No recesses are suffered to remain unexplored; pretensions are questioned, claims investigated, and inquiry by its ceaseless and corrosive action is wearing away those fetters of the mind which kept its faculties dormant, and limited the range of its powers. Bishop Burnet greatly applauds the plan projected by Oliver Cromwell for instituting a council in opposition to the Propaganda Fide at Rome. But it has well been demonstrated that the power of voluntary association which combines the efforts of all who are favorable to a good cause, is mightier in its results than any influence which a single monarch could exert; and individuals every year accomplish far more splendid deeds than entered into the imagination of Cromwell in his truly noble conception. Twenty years ago Dr. Channing took occasion to write against this increasing power of association, lest it should impair individual freedom and responsibility. Wherever there is power caution should attend its use. It is a poetic fancy to suppose that all the beauty of private benefi-

cence belongs to the days of Sir Roger de Coverley, English squires, and patriarchal estates. We believe there is more of private charity now, than there was before associated power began to change the face of the world. This is an influence which supplies the deficiencies of individuals and of governments, in attaining ends which they cannot reach. It is a greater discovery than the mariner's compass. There is no object, says Douglas, to which this power cannot adapt itself, no resources which it may not ultimately command; and a few individuals, instead of being isolated as were good men before, can lay the foundations of undertakings which would have baffled the might of those who reared the pyramids. The few who can divine the tendency of the age before it is obvious to others, may avail themselves of the current, and concentrate every breath that is favorable to their course. The exertions of a scanty number of individuals may swell into the resources of a large party, which, collecting at last all the national energies to its aid, and availing itself of the humane sympathies that are in its favor, may make the field of its labor and its triumph as wide as humanity itself. The elements being favorably disposed, a speck of cloud collects vapors from the four winds, which overshadow the heavens; and the power of voluntary association, scarcely tried as yet, is of the largest promise for the future. It is an influence most removed from the shock of accidents and the decay of earthly things, renewing its youth with renewed generations, and becoming immortal through the perpetuity of the race.*

Passing from these associated and organized movements to others more generally providential, the first and unquestionably the most important which arrests our notice, is the application of a new motive power for the purposes of intercourse and transportation. The isolation of nations in former ages was obviously intended by God. He defeated the purpose of those who sought to centralize power on the plains of Shinar. Diversities of language, a range of mountains, a river or a sea, separated and secluded tribes and nations. Quick and easy communication is a feature of these times of fraternity and humanity. Little did the first observer who watched the rattle and play of the lid on a tea-kettle, from the power of confined steam, dream what changes would be wrought in the world by that new agent which then forced itself on his attention. Little did James Watt, the Duke of Bridge-

* Douglas on the Advancement of Society in Knowledge and Religion.

water, Earl Stanhope, his eccentric sister Lady Hester, and Robert Fulton, when experimenting upon several scientific properties and practical uses of vapor, conceive that they were God's agents for bringing about some of the greatest moral revolutions of the world. When at last, in the year 1807, Fulton succeeded in getting under weigh the little steamboat Clermont, with her head up the Hudson,—many there are yet living who remember well the jeers and jests of the day,—highly gratified as he was with the success of his experiment, little did he imagine that he was giving to the world a providential agent, which, by the stroke of a piston, was to diffuse knowledge, liberty and religion over all the earth. Previous to 1801 there was not a steamboat or a railroad in the world, excepting, of the latter, a few scarcely worthy of the name, confined to the use of collieries, and such private establishments. The first Act of Parliament for the construction of a public railway was passed in the first year of this century. The number of both these means of transportation now in use throughout the world it would be difficult to compute. A recent writer in the *London Quarterly Review* records the fact as having occurred within his personal knowledge, before the use of steam, that, of the two members of a leading New-York firm in those days, one started for Albany and the other for England on the same day, each by sailing packet, and each being sixteen days on the voyage, the passage to Europe was actually accomplished in the same time with that between this commercial metropolis and our legislative capital.

Thirty-five years ago the adventurer who thought of ascending the Mississippi, prepared and equipped himself as now for the world's circumnavigation, and often tarried longer for repairs and provisions at some settlement on the banks, than he would now be in the entire passage from New Orleans to Pittsburg. If God had given to our country a second Hudson, running upwards, and another Ohio, Potomac, and Mississippi, whose currents set in an opposite direction from the present ones, it would not have been half so great a wonder as he has already wrought by the providential communication of that new motive power which heeds not currents or winds. Great and obvious as were the conveniences and benefits of inland navigation by this means, the most sanguine, till within a few years, never dreamed of its being available for anything more, with here and there a little cautious sallying out into sounds, bays and gulfs, within sight of the headlands of the coast. It was indeed learnedly demonstrated, and this by men most versed in the properties of the steam-engine, the tonnage

and capacity of ships, and the drift of the sea, that the passage of the ocean by steamers was an impossibility. But the same power which had shortened the Hudson and Ohio, impatient of limits to its range, emboldened by success, has rushed forth upon the broad Atlantic, and reduced by more than half the long and perilous distance between the Old World and the New. How short a time has elapsed—how well we remember it!—it is worthy to be remembered as an important epoch in the world's history—since the first arrival of the *Sirius* and the *Great Western* from their adventurous passage across the astonished and incredulous ocean, into our own harbor. Who can recall the scene without a thrill of enthusiasm, when, after days of doubt, conjecture and uncertainty, the approach of the first transatlantic steamer was actually announced. A long train of black smoke was seen at the Narrows, towards which the eyes of thousands were eagerly turned. Presently the form of a huge ship dashes up the Bay—

“Against the wind, against the tide,
Steadying with upright keel,”—

a foreign ensign at the gaff, and at the fore a combination of the British and American, propitious sign of a friendly comingling of the old and the new! Her engines are at the topmost speed, the harbor is covered with boats, flags are waving from all the shipping, the docks and sea walls are crowded with spectators, and at length a long, loud, enthusiastic cheer breaks forth from ten thousand voices, rending the sky with joy at the triumph of science and enterprise, and the bestowal of a new power for the world's progress.

Read the almost plaintive words of Richard Baxter,—the scarcely uttered hope cherished by him that the time might come when access could be had to the Orient,—and say if God's hand is not in this unlooked-for propinquity of the nations. The passage from this port to Bombay, by way of Liverpool, Trieste, and the Red Sea, can now be made by steam in a shorter time than many a sailing vessel has consumed between London and Boston. Along the Bosphorus, this new agent is breaking down the rigidity and breaking up the apathy of the Turk. Doubling the Cape of Good Hope, it has startled the sleep of the Bengalese and Chinaman. By its unconscious working in the Mediterranean, the Black Sea, and the Baltic, it has done more to diffuse intelligence, liberty, and life than any other providential power whatever. It is a power which does not belong exclusively

to commerce. Commerce! Why, it is itself God's agent. The great sea was not intended to be a mere manufactory of whale oil, or a road for the transportation of cotton and tobacco. It is a highway of emerald and sapphire for the footsteps of Christianity. Henceforth, nothing is done in a corner. Nothing is too remote to escape attention. The steamers which crowd their way through stormy seas, the roads of iron which bind whole continents together, the clicking wires which run their electric net-work through the air, are the great nerves of human sympathy, and are destined to the high office of uniting the whole race of man in a loving brotherhood.

Nothing which is familiar to us strikes us as wonderful. Were miracles repeated every day, we should come to glance at them very heedlessly. We get used to rainbows, and stars, and sunsets, and the flashing fires of the north. Surprise wears away in time from the greatest discoveries and inventions; and we send thought through the air, and ride in carriages without horses, and in ships against the wind, just as carelessly and composedly as though such things had always been. Fletcher, the old dramatist, was counted as half crazy when he put into the mouth of Arbaces this ranting promise:

“He shall have chariots easier than air,
Which I will have invented; and thyself,
That art the messenger, shall ride before him
On a horse cut out of an entire diamond,
That shall be made to go with golden wheels,
I know not how yet.”

The wonder of the promise has long ago been realized; and if the poetry of the dream should yet come to pass, and locomotives cut from solid diamonds, and car-wheels wrought from gold, should become common, we should ride after them with as little surprise as now we walk beneath the azure and the gold of God's glorious firmament. Who can forget the feeling of *awe* which came over him, when for the first time he received a telegraphic dispatch from a distant city, transmitted from New-York to New-Orleans, actually in advance of time itself! This approaches spiritual power more nearly than anything we have seen and handled.

The times of which we are writing are remarkable for the extension of periodical literature, especially for the ubiquity of the *Newspaper*. The authors of the *Spectator*, the *Tattler*, the *Rambler*, had no conception of the modern newspaper. It seems like putting the gravity of our readers to the test when

we name this as one of the most wonderful and powerful agents of our times. It is made of rags, ropes, rushes, and lampblack. Great pains are taken in fitting up the visitant to make a respectable appearance in our mansions; but in its best trim, its pretensions are very humble. It is dumb, yet it tells us of all which is done upon the earth. It bears in its own name the initials of the four points of the compass, N. E. W. S.—news. Reeking, in hot haste, as if out of breath, it delivers its message, and then is crumpled up and thrown into the waste-paper basket to ignite the morning's fire. Yet is there nothing more worthy of preservation; for it is the great dial-plate on the clock of time. Go to the archives of an Historical Society, and consult an old newspaper; let it be a file of the *Boston News Letter*, commenced in April, 1704, the first ever published on this Western continent, supposing it to be complete, and extended to the present time.* Read of African slaves in the town of Boston,—perhaps a fresh cargo of stout-limbed Guineamen have arrived in a Newport ship in Virginia; turn rapidly over the leaves of the volume; your eye catches a succession of great names and events,—Benjamin Franklin resisting the censorship of the press, and making the lightning of the skies a pastime for himself and his son,—the stripling surveyor, George Washington, roaming over the spurs of the Alleghanies and along the banks of the Shenandoah,—tribute money, unjust taxation, mutterings and rebellion, Lexington, Bunker Hill, Revolution, independence, confederacies and constitutions, Fulton's humbug, commerce, arts, peace, prosperity, enterprise, expansion. May we not rightly call the smutty chronicle the index finger of Providence pointing to the hours on the chronometer of history? An artist expends great time and labor in painting a panorama, and crowds find delight in gazing upon the canvas; yet is it of a limited space,—a ruin, a river, a city,—Thebes or Jerusalem, the Nile, the Hudson, or the Mississippi. But a newspaper is a daguerreotype of the whole world,—its war-rings and diplomacies, its buyings and sellings, its governments and revolutions, its marryings, parturitions and dyings. A newspaper is a real microcosm,—the world made smaller, held in the hand, and brought under the eye. The huge telescope of Sir John Herschel is so swung that it reflects all the

* We copy the following advertisement from the *Boston Weekly News Letter*, of Nov. 13, 1732:—

"This day, at four o'clock in the afternoon, will be sold by Publick Vendue, at the Sun Tavern, a parcel of Red and Blue Muslins, Perpets, and threads, fit for the *Guiney Trade*; also three or four very likely Negroes, just arrived, all to be seen at the place of sale."

distant wonders of the sky, which sweep across its lenses, upon a small horizontal table under the eye of the observer; and analogous to this, a newspaper brings all the occurrences of remote continents, incidents at the North Pole and the Antipodes, under the light of your reading-lamp, and within the space of your parlor table. The evening has come, the damp sheet is spread out before you, and with an ill-concealed impatience you sit down to see what new spectacle "Time, the scene shifter," has prepared for your astonished and delighted eye. The whole world is in motion before you. This is no small gossip about what took place under your own windows in Cock Lane; but as Isaiah, in the visions of prophecy, beheld the concourse from all quarters of the earth, the dromedaries from Midian and Ephah, the ships of Tarshish, and the forces of the Gentiles hastening to the rendezvous, so, in sober fact, the most remote and improbable agencies, from the four winds under heaven, are hurrying through the air and over the sea, to deliver their separate tidings in that small sheet of paper which you now hold in your hand. Camels, those "ships of the desert," are now traversing the arid wastes of Egypt and Arabia; steamers are now entering or leaving the harbors of Bombay, Odessa, Constantinople, Suez, Naples, Genoa, Hamburg, Cadiz, Southampton and Liverpool,—ponderous engines of speed and power "instinct with life,"

"Tramp, tramp, along the land they ride,
Splash, splash across the sea;"—

the Laplander with his deer, the Esquimaux with his dogs, the electric wires at Paris, Berlin and London, every instrument that can convey thought, every agent that can communicate intelligence, in every land, on every sea, in every city, and in every wilderness, on every road and every river, all are in motion, at the top of their speed, to open their budget, and entertain you, an humble looker-on at home, with the shifting panorama of the whole earth. Sometimes we weep, sometimes we laugh; we pity, we are indignant, we fear and we hope by turns, and are always wondering what will come to pass next.

Up by the North Pole, among seals, whales, and icebergs, we can just discern a scientific party endeavoring to force from Eternal Winter its ancient secret, and to ascertain if there be not a new way of getting round this small globe we inhabit. In Africa are as many more, quite as vigorous and persevering in seeking to discover whereabouts certain rivers

take their rise. Away on the Tigris are others digging up old Nineveh, perhaps the bones of Tiglath Pileser himself; while that spot on the shores of the Pacific, resembling the life and activity of an ant-heap is a vast company of what Bunyan would call muck-rakes, scrambling for gold in California. We look again, and everything seems to be in commotion. Kings and queens are fleeing in all directions, lest they be buried beneath their toppling thrones. There is a man disguised in a slouched hat and a faded livery, occupying the place of a footman behind a carriage. It is **THE POPE**—God's Vicegerent, the Head of the Church Universal, running away from his own children. Behold another object—watch its movements. It is a man flying from his pursuers; he goes to Holland, Switzerland, England; he crosses the sea; he is an exile in America; he teaches school for a livelihood; he ventures back to his native land; he is elected a King; he reigns in splendor; he is accused of oppression; his throne sinks, and the monarch of France, disguised in a peasant's blouse, seeks a shelter in a foreign land, where, ere long, he disappears from our view, in the common resting-place of all—the grave. Trumpets are sounding, seals are opened, the world is in amaze: from a prison at Ham there creeps forth, in disguise, a *novus homo*, who exchanges places with the King; he is a republican President, and with the *name* of Napoleon, goes forth, to the admiration and gratitude of the world, on the noble mission of helping on the spirit of liberty, in the gentle way of subjugating a sister republic in Italy, bombarding its metropolis, and shooting down its enthusiastic defenders, for the sake of consistency and kindness; and for a climacteric of sublimity and courage, making war on those small islands in the Pacific, forcing Popery and French brandy down the throats of defenseless converts to Christianity! The Northern Bear, all in the way of friendship, is hugging out the insurrectionary spirit of freedom in Hungary, extremely anxious to take the persons of its chief abettors under his special protection; while he of the bow-string, the symbol of the old word-and-a-blow despotism, is all at once transformed into the patron of justice, and the advocate of hospitality. Nor is the scene made up of military tactics alone. Yonder is Professor Teufelsdröckh demonstrating to a gaping auditory, that "society is founded on clothes," that man is God, that it is better to walk on your head than feet, or any other conceit that bewildered logic may happen to play with. Are you fond of seeing harlequins, the daily journal will please your fancy. Do you like spring-vaulting

and tumbling, politicians will surprise you with feats of agility. If you prefer legerdemain, the wire-pullers will show you enough of sleight of hand; and if tragedy is to your turn, the incendiaryisms, the murders, the woes and the wars of this sad world call for no crocodile tears. And if you have learned to look at all things with the calm eye and sober judgment of a Christian, the thing which most interests and delights you, is the conviction that God presides over this great stage of life, and that events transpire under his direction. Though the actors are not automata, yet their several parts are all worked into one great design: scenes the most startling, disappointments the most depressing, follies the most extravagant, are all overruled by an All-wise Master, and are hastening on a catastrophe which will be so joyous and wonderful as to fill heaven and earth with grateful applause.

The newspaper, then, is the peculiarity of an age of intercommunication, an agent of human sympathy. What else lies at the bottom of this conception but a just idea of man's fraternal relations? It is the cheap correspondence carried on between all members of the human family. What a man puts into a newspaper on the other side of the globe, is on the supposition that it will interest the rest of the family on this continent. As we learn more of our fellow-men, we feel a kindlier interest in them. We rejoice in their prosperity, sympathize in their calamities, and cheer on their struggles for the right and the good. There are now too many newspapers abroad to allow a man to live like a snail. They enlarge the world to our knowledge and our love. Why is anything made public but on the belief that it will be of interest to many others? Why is it announced in your paper that Isaac and Rebecca were married on a certain day last week, but on the supposition that it will give you pleasure to know it? And when, lower down on the sheet, under that startling word *Deaths*, your eye runs along, always with apprehension lest it fall on some well-known name, and reads that the aged father, the young child, the beloved wife, the rich, the poor, the admired, the honored, and the beautiful are gone, is it not taken for granted that even strangers will heave a sigh for the afflicted, and the world respond in sympathy to the incursions of a common foe? Read in this light, the commonest advertisements which crowd our papers have a kindly odor about them. Say not with a cynic sneer, as though you were doubtful whether there was anything honest in the world, when a store-keeper advertises his wares, that it is all sheer selfishness; for if it is pleasant to one to an-

nounce a fresh supply of tallow or wool, hardware or muslins, is it not just as pleasant to some other one who wishes to know it? When a brace of young partners in trade insert their virgin advertisement, informing the world how happy they shall be to wait on customers, can you read it without entering into their fresh hopes and giving them your blessing in their new career? Business advertisements! Waste paper! You know not what you say. Those ships which are to sail to every harbor in the world, those fabrics which have arrived from every commercial mart on earth, this iron from Russia, tea from China, wool from Smyrna, fruit from Malaga, coffee from Cuba, cotton from Georgia, sugar from Louisiana,—do they not preach to us at the corners of the streets, at the entering in of the gates, on our docks, and in our custom-houses and exchanges, sermons on the mutual dependence of mankind? Charles Lamb has a very humorous conception in a letter to an acquaintance at New South Wales, on the difficulty of corresponding in a free and friendly manner with one at so great a distance, comparing it to the effort of talking through a tube to the man in the moon. It was a playful conceit; for, in sober judgment, the facilities for communication between distant parts of the earth have destroyed the old confusion of ideas about longitudes, latitudes, and differences of time; the tubes are connected between the different apartments of our Father's house, as they are in our modern architecture, so that the freshness of sympathy and ardor of love are not lost in the great and dividing sea. Take an example. The whole civilized world has been informed through the newspapers of the uncertainty which overhangs the fate of Sir John Franklin and his exploring voyage to the North Pole. How much of interest and sympathy have been excited for him and his. His noble wife, who has spared neither money nor toil, who has never despaired when mariners have doubted, and Lords of Admiralty have desponded, and governments have abandoned hope—is there a home of civilized man between pole and pole in which her conduct has not elicited admiration and sympathy? Beats there a heart at this hour which does not pray, with the ardor of a personal interest, that this long-lost and intrepid mariner may be restored, if not for the sake of science, at least for the joy and reward of this brave and loving woman? How much time elapsed before the exploit of Leonidas at Thermopylæ was known west of the Tiber we cannot divine. But a printing press actually accompanied the American army into Mexico. Scarcely was the first blow struck for freedom by

the Hungarians, before every eye was turned, every ear alert, every heart alive; for the daily visitant at our dwellings made all personal spectators and participators in the scene. The school-boy in Vermont and Ohio, in his weekly declamation, has rehearsed passages from the eloquent appeal by Kossuth, through Lord Palmerston, to the civilized world; and the form of the young republican has dilated with emotion as he has recited the noble sentiment of Blum on the morning of his savage execution :

“ Whether it be the scaffold high,
Or in the battle’s van,
The proper place for man to die
Is where he dies for man.”

Patriots struggle not alone. What transpires on the Danube or the Tiber rouses the sympathies of all mankind. Nor do these expend themselves in useless emotion. They create a sentiment, and establish a law to which all actions must be referred and by which they must be judged. The more of ubiquity is given to what men do, the more certain is it that they will be held accountable for what they do. “ They that be drunken are drunken in the night.” The frantic cruelties of the world’s Caligulas and Borgias were perpetrated in darkness; but as light spreads, and the conviction gains ground that what is done to-day in a closet will, ere the sun rises, be proclaimed upon the house-tops, that conviction must work for the suppression of cruelty, for the shame of tyranny, and the triumph of truth and goodness.

That freedom of opinion, of which the newspaper is the symbol, is looked upon by many with apprehension. There is no subject concerning which men are so slow of heart to believe as *liberty*. At first even good men are afraid of it. They handle it as they would an animal in a cage. They open the door by little and little. They are afraid to let the bolt fly clear back, and let go of the chain and the collar for ever. Had the band of Pilgrims who founded the Massachusetts colonies, who, for the sake of freedom of conscience, sacrificed homes, churches, and universities, foreseen the time when Catholic newspapers would be printed in the town of Boston; when papers advocating infidelity, agrarianism, Fourierism, prelacy, the wildest and the most arrogant follies of Church and State, would everywhere be tolerated, they would have started back aghast; and we know not but such an unexpected glimpse of the concealed purposes of Providence would have led them to hail the May-

flower as she weighed her anchor, to take them back for shelter under the surplice of Archbishop Laud. In the year 1723 the newspaper called "*The New-England Courant*," established by James Franklin, as an organ of independent opinion, was censured, interdicted and stopped, "except it *first be supervised*." "I can well remember," writes Increase Mather, then more than fourscore years of age, "when the civil government would have taken an effectual course to suppress such a cursed libel." You cannot stop the sun at the horizon. If men are dazzled by liberty, the proper cure is liberty. Remand them not back to darkness and dungeons. There can be no true freedom for what is good, except there be freedom for what is bad. The best mode of refuting sophistry and mischievous opinions is to let them come forth to the light. We have no wish that enemies should sap our foundations in secret, and spring a mine on us stealthily. Let them think aloud. It is better to give vent to mephitic gases into the air than confine the explosive elements in subterranean galleries. If a man really intends to overturn and re-organize society, advocating community of property, the dissolution of the family, reducing the human race to a herd of animals in broadcloth, let him avow his purpose in a public newspaper, and if the result be not the complete frustration of his scheme, the demonstrated futility of his project, it will only be as there is no power in truth, and no right in equity. Truth never has suffered in a fair and open discussion. Weapons which seem to pierce her ethereal form through and through, leave her spiritual body unharmed. There is many a man with a conceit in his brain, for whom the best prescription would be that he should publish it. If the snake has a fang, thanks to a kind Providence, it has also a rattle. Great confidence have we in the common sense of mankind; greater still in all truth; and most of all in God's own Word. For the mischief done to the unwary we greatly deplore that so many vipers should be brought out from the kindling fires of freedom; but because of this, we cannot consent that the fires should be put out and we be left to freeze on desert islands. When the warm sun of summer is up, it brings all unclean and creeping things to life. The grass is full of all manner of vermin; so is the bark of great trees. The adder crawls out of his hole to bask in the glowing heat, but whole harvests of grain overtop and conceal the mischief; the forests are growing taller and taller, and fruits are ripening on every tree. Just so is it beneath the genial warmth of freedom. If incidental

evils are developed, if the loathsome agencies of infidelity are warmed into life, do not forget that beneath the same vital heat the rich verdure of a continent is springing up higher and higher, and the trees of righteousness, the planting of the Lord, are striking their roots the deeper and spreading out their fruitful boughs to the ends of the earth. Sir Charles Lyell, in his recent work on America, refers with surprise to the fact that the Banks in the United States are so numerous that it is necessary every week to issue a *Bank Note Corrector*, to put the public on their guard against fraudulent bills. In no part of the world are there so many newspapers as in our own country; and a *Religious Newspaper*, an invention of our times, and of our land, may be compared to a bank-note reporter and corrector of counterfeit issues.* The just idea of a newspaper is that it should stand as a transcript of the leaves of Providence. To realize it, a religious spirit is the first requisite. Politicians think not of it,—warriors heed it not; the merchant may not believe it; the immigrant and mariner may not know it; but all the acts of cabinets and congresses, all the enterprise of commerce, all the ambition of military conquest, all the concupiscence of those who hunt and dig for gold, will be overruled by an All-wise and Almighty Spirit, for the wider extension and more glorious triumphs of Christian truth, Christian liberty, and human happiness.

Mr. Carlyle has said that the “best thing England ever did was Oliver Cromwell.” Were we ambitious of imitating his mannerism, we should say, not vauntingly, which we despise, but in view of substantial evidence, the best thing the world has done the last half century is AMERICA. Until the latter part of the last century, the United States were colonial dependencies of the mother country, and so were regarded and treated. Immediately after their independence, the civilized world was too much occupied with the astounding revolutions and convulsions of the Old World to waste any notice upon the insignificance of the New. So that it is, in fact, during the present century that these independent States have given palpable intimation of the important part

* The Sandwich Islands, South Africa, Samoa, New Zealand, Burmah, the Karens, and the Cherokees, all have their newspapers established by Christian Missionaries.

Russia, with a population of 60,000,000, has 154 newspapers, about three to a million of souls; the British Empire proper, with a population of 26,000,000, has 500 newspapers and periodicals, which is one to every 52,000; while the United States, with a population of 20 or 22,000,000, have 1,600 newspapers, or one to every 12,000 inhabitants.

In 1801 there were but 17 daily newspapers in all the United States.

they are destined to perform in the great drama of history. The unnatural war between England and America in 1812, deplored by all good men on both sides of the Atlantic, resulted in securing for this remote and infant Republic an immense amount of notice and respect. Her increasing commerce has added to this importance. It was, if we remember aright, about the year 1786 that a few bags of cotton of American growth were seized at the Custom House in Liverpool, as not being what the master of the vessel pretended they were, so incredible was it that cotton should come from the United States. The single invention of Whitney's cotton-gin has so far affected the commerce, agriculture, and manufactures of the world, that of this same suspected and contraband article several hundred millions of pounds are annually exported to Great Britain.

Whatever incidental events may have attracted attention to this young Republic, the one effect which it has accomplished by its silent success, is to re-establish the confidence of mankind in the possibility of self-government, the freedom of thought and religion. We speak of our land as a *young* Republic. Its age, compared with that of nations boasting of a line of kings which runs back to ancient centuries, is as a hand-breadth. Just as the last century was closing, the first President of the United States deceased,—that wonderful man whom "Providence appointed to be childless that a nation might call him Father." So young are we still, that with this exception, and one other who yet survives, every man elected as President of the Republic has died within the last twenty-five years. Notwithstanding its age is so brief, the influence of this new nation is beyond computation. It has settled by actual experiment the theories of ages concerning the most vital matters of human happiness. It has demonstrated the problem in which the faith of mankind had been so often shaken, that a people may govern themselves by conscience, law, and religion. Every year which has rolled over us has added new strength to this confidence; till now one might as well doubt the presence and power of the law of gravitation. Freedom and order at last have met; liberty and law embraced one another. Here the experiment has been performed to the eye of the world, that religion may be free, entirely free from coercion and from civil aid and alliance, and still grow in purity and power. Can such a light be hid? Now we see the bearing of those providential agencies in increased facilities for international intercourse on the prospects of the world. America is no longer the unknown and remote land it was

when discovered by Columbus. It is near to all the world and all the world is accessible to it. Regarded as the home of hope and freedom, furnishing ample room in which stifled millions may breathe and live, immigration has set in like the tides of the sea. The immigrant, finding his most sanguine hopes surpassed, has reported to those behind what he has seen and accomplished. Millions on the Rhine have heard of it. France and Switzerland, Norway, Belgium, Holland, Ireland, Wales, England and Scotland, Italy and Hungary, Poland and Sweden, have all experienced that electric sympathy which has re-acted from the log-cabins which their emigrant population have reared in the new settlements of the New World. Not by diplomacy, not by fleets and armies has America been aiding in the struggles for civil and religious liberty in the Old World; but it is by the light of her success, and by the living sympathies of her immigrant population. These last are not beyond talking distance with their old homes. St. Louis is within ear-shot of Hamburg. The wires touch between New-York and Berlin. The Hungarian chief, exiled in disappointed hope to the prairies of Iowa, will not cease to act for his native land. Deep will answer unto deep, and the thrones of despotism will tremble yet at the noise of God's waterspouts. Behold here another illustration of the principle alluded to in the earlier portions of this article. We cannot judge of events by their first appearance. Look at the Puritans of England, when suffering under the Five-mile Act of King Charles, and you might esteem them the objects of Divine displeasure. But the world was not to come to an end until God had most gloriously vindicated his justice in the ultimate honor and prosperity of those who, for a time, were called to the endurance of suffering and hardship. These institutions which are now stretching away to the setting sun; these blessings which brighten and enlarge around us, are but a part of those results which Providence has connected with the fortitude and fidelity of the noble men who, ages ago, willingly suffered in testimony of truth. The extent of our territory, and the growth of our institutions, can surprise none more than ourselves. We do not wonder that the custom-house officers at Leghorn were so sorely embarrassed a short time since, when the master of an American vessel presented his ship-papers, made out at Cincinnati, a *port* some two thousand miles up the Mississippi, and on one of its branches. The incident astonishes ourselves. One cannot but be amused in reading a book on America, by an English, French, or German traveller, even though he aims at great

accuracy ; for before he can get home and pass his volume through the press, his statistics are all obsolete. A single jar changes the whole kaleidoscope. The second census of the United States was taken in 1800, and shows a population of 5,305,482. The present population is 22,000,000. The number of States then existing was sixteen,—Tennessee, the sixteenth, having been admitted to the Union in the year 1796. The number of the family is nearly reduplicated since then. Ohio became a State in 1802. From that time how rapidly have these sister communities been falling into their places,—Louisiana, Indiana, Mississippi, Illinois, Alabama, Maine, Missouri, Arkansas, Michigan, Florida, Wisconsin, Iowa, Texas, California,—with such a long perspective of others as falsifies the last year's geography. When an adventurer fifty years ago removed or travelled to the West, he was understood to refer to the Valley of the Mohawk, that little stream which meanders through our home garden. The axe had but just begun its work, where now stand the populous cities of Utica, Rochester, Buffalo, and Cincinnati. The Indian was the sole denizen of our more western territory. Already the feet of our children are on the shores of the Pacific ! A nation has been born in a day ; a populous State, inhabited by the young, the enterprising, the bold and energetic, looks out from the "Golden Gate" upon the astonished East ; and this from a territory which four years ago was known by name to very few in the Republic, itself the abode of semi-civilized vagrants.

But the greatest of changes have been moral. The moral condition of the country, at the beginning of the century, was alarming. The effect of the Revolutionary War had been most disastrous on the morals of the country. The young soldier had learned in the camp to scoff at religion. Church edifices in city and country had been converted into barracks. Voltaire had said long before, "Put together all the vices of ages, and they will not come up to the mischiefs and enormities of a single campaign." Added to these common effects of war, French infidelity had been imported and the virus had spread universally. Most of the leading men of the country, politicians, editors, lawyers, were imbued with infidelity. The deistical writings of Ethan Allen and Thomas Paine had acquired an immense popularity, all the greater from the memory of Ticonderoga, with which the former, and the political treatise of "Common Sense," with which the name of the latter was associated. Consult the Theology of President Dwight, and you are struck with the evidence of the fact

that, throughout his whole system, that able divine was battling against an educated infidelity, at that time in possession of the prominent places of influence in our country. The scale is now turned. The sentiment of the nation is decidedly in favor of Christianity. The secular press, to a great extent, recognizes and honors it. The old falsehood that infidelity is necessarily associated with freedom and progress is here abjured. That notion was imported from the French metropolis, from resistance to the Papal Church, that enemy of freedom; it does not apply here in the presence of a Protestant Church, which every day proves herself more and more the patron and ally of true liberty; so it has died out. Christianity has her ablest advocates in all departments of intellectual and physical science, her firmest believers among the intelligent friends of popular progress. Statesmen and merchants, men of thought and men of action, have gradually been working their way to the conviction that the Christian religion is the best aid and promoter of secular improvement, and whatever is done to give to its institutions a broader basis is a sure pledge of all national prosperity. By means of systematic efforts, the religious character of the several new States, as they have emerged into existence, has been decided in the right direction. It has been decided for Western New-York, for Ohio, for Indiana, Illinois, Iowa, Wisconsin, and we believe it will be for all that shall follow.

Facilities for education have increased with our population. It describes the character of the first settlers of the country, that at so early a period they were careful to establish schools and colleges. The prominent men in each band of colonists had themselves been educated at the Universities of the Old World, and knew the value of scholarship. Harvard University, William and Mary in Virginia, and Yale College, were founded in the seventeenth century. Nassau Hall, Columbia, University of Pennsylvania, Brown University, Dartmouth, Rutgers, Dickinson, Charleston, University of Georgia, Vermont University, Chapel Hill, Williams, Bowdoin, Greenville, and Union, were established in the order now mentioned, during the progress of the eighteenth century. The census of 1840 reports one hundred and seventy-three colleges; but as this includes professional schools, and many other institutions improperly called colleges, the number should be very much abridged. This is not the place to discuss the question whether colleges may not be multiplied to an excess, and whether it is not better that we should enlarge the endowments of a few central

Universities, to be really what they import, rather than augment institutions with the mere name of colleges, without the necessary apparatus and arrangements for instruction. The older institutions are the most frequented. Colleges, so called, have sometimes been established from very unworthy motives—to advance a land speculation, to foster an ecclesiastical prejudice or promote a private ambition. With all these abatements, the zeal which has been displayed in multiplying the means of education, is a happy omen for the future. The protection and the ornaments of a Republic are intelligent minds and virtuous hearts.

The history of theological education in this country presents a topic too copious and too important to receive full justice at the close of an article. Happily for all concerned, it has been decided that the clergy of every denomination of our land should be thoroughly educated. The Theological Seminary at Andover was endowed in 1808. Immense has been the influence of that one institution in the education of the Christian ministry. The number of similar seminaries has rapidly increased; and the demands made of those who are trained as preachers have risen in proportion. It is no more regarded as an adequate qualification for ordination to have read this or that system of theology made up at second hand. A thorough knowledge of the original languages must be considered as indispensable. Theology is a science. Hermeneutics, Ecclesiastical History, Mental and Moral Philosophy, are each advancing their claims in the proper education of a Protestant theologian. The handsome compliment paid by Dr. Arnold in a letter to Archbishop Whately to the scholarly accomplishments of American missionaries, is testimony of a high order concerning the standard of theological training adopted in this country. The idea of theological education, after the curriculum of the academy and college, as represented in the best Theological Seminaries of the United States, finds no counterpart in the Established or Dissenting Church of England.

But we forbear. All the agencies for good which have been mentioned are yet in their infancy. Their power will be reduplicated in time to come. Progress for the future, under these organized and providential instrumentalities, must be vastly accelerated. It is the certainty of yet greater advancement which gives to our times the brightest aspect. What recoils and reactions may be thrown into intermediate history, we cannot predict. That such things should occur in our career accords with the general course of Divine

procedure. It may be that by some unlooked-for shock and jolt, God will convince us and the world of the vast evil of slavery. This is a mystery which our short-sighted vision cannot penetrate. But episodes stop not the drama, nor eddies the current of the stream. The course of the world and of the church is onward and onward still. It will be for our children and our children's children to see the accomplishment of God's wonders in the earth, surpassing our most sanguine hopes. The boy, whose eye glances over these pages, who, fifty years hence, shall review the events of the whole century, will rehearse greater things than have now passed under our notice. On the 12th of October, 1755, John Adams, writing to a friend, records the remarkable prediction—remarkable the whole letter must be called, as proceeding from a young man not yet quite twenty—that “our people, according to the exactest computations, will in another century become more numerous than England itself.” Five years from this—the time assigned—the prediction will be realized. Fifty years from this, the city of New-York will contain a population of two millions of souls. A hundred millions of people will occupy the soil of our extended territory. Remote deserts unknown to us in the solitudes of the West will be smiling under the culture of happy freemen. Flocks of sheep and herds of cattle will supplant the elk and the buffalo. Natural obstacles to intercourse will be removed; the Rocky Mountains will be tunnelled, and the two oceans will meet together. The banks of our rivers and the shores of our lakes will shine with opulent cities; commerce will whiten our waters; agriculture cover a continent with wheat and corn, and places now unknown to civilized man will resound with all the hum and stir of busy life. The school-house and the church, those engines and hopes of freemen, will be reared fast as the forest drops before the march of enterprise. The churches which we are now planting on our frontier, will then be strong and able to reproduce and return the benefits they have received farther and farther onward, and the missionary labors commenced in this generation, in the heart of Paganism, will develop we know not what results.

Our thoughts run forward to greet the men who shall stand in our pulpits to preach the gospel of Christ on the first Sabbath of the next century. We welcome them ere yet they may be born to the unspeakable privilege of living in such an epoch of time. We who write and read, now in adult life, will take no part on the earth in the worship of

that day. Our children, now in the bud and promise of life will be in our places with heads silvered with the honors of age. On the morning of that Sabbath the familiar hymns which we now sing in our homes and sanctuaries, will be begun in the crowded cities of our sea-board, repeated by millions of a religious people in towns and cities through our extended interior, rolled onward with the progress of the hours farther and farther to the West, till, with the setting of the sun, they die away amid the soft murmurs of the Pacific. The islands of the sea will catch the strain, and as morning breaks again on the orient, there will be multitudes in swarthy India to re-echo the praise, and roll it onward again around the world. The day of universal jubilee will surely come. Every year bears the world nearer to its promised Sabbath. Generations pass from the earth, but time does not stop. Man and the world he inhabits are subject to change, but the Word of the Lord endureth for ever. The rocks may be worn away by the encroachments of the sea, the mountains levelled by the attrition of ages, the stars may lose their light and the sun his glory, but the promise of God standeth sure and changeless on its immovable foundations. "He shall come down like rain upon the mown grass : in His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. His name shall endure for ever ; His name shall be continued so long as the sun : and all nations shall be blessed in Him. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and Amen."

ART. II.—TENNYSON'S POEMS.

1. *Poems*. By ALFRED TENNYSON. In two volumes. Boston: Ticknor & Co. 1849.
2. *In Memoriam*. Boston: Ticknor & Co. 1850.

THE readers of Poetry have come to regard Mr. Tennyson as the first of the living English Poets. He, who so long had enjoyed this pre-eminence, has lately, in serene age, passed on to his rest; and Wordsworth sleeps among the hills and valleys of Westmoreland, which he has rendered immortal in song. That these and such as these are deemed the foremost among the Poets, is a fact to be accepted as a token of healthy and improved sentiment. We hear much said in depreciation of the moral tone of our current literature. There is doubtless a large place for improvement, and we wish that the books and other writings of the time were far better. But at the same time it compares, in this respect, favorably with the literature of any former period, and while it is criticised, it ought not to be slandered. We would like to address ourselves to the respectable persons who croak about our degeneracy, and invite them to a special examination of this topic; but we should be led aside from our immediate aim. We can only ask them to place the Poets of the present day by the side of the Poets of the day of Byron and Moore; the day of Pope and Dryden; the day of Johnson and Shakspeare; or, if they are versed in classical studies, with the Poets of the day of Terence, of Horace, or of Pindar. We ask the comparison to be made, not now with respect to Imagination or creative genius, but with respect to spiritual purity and elevation. The unhesitating verdict would exalt the Poetry of the present day. As is the Poet, so are the auditors; and the inference from the comparison, so far as the item of Poetry affords data for an inference, is favorable to the character and taste of the present time. The same conclusion would be drawn from the judgment which readers now render to Poets of past ages; from the increasing audience which the Poets, reverent to virtue, have gained in the living generation. It is less than a century since Dr. Johnson wrote his libellous, but then acceptable, *Life of Milton*. We now hear of no one who has not read, and of no one who

censures "Paradise Lost." On the whole, the signs are hopeful. In the decline of the Byronic school, and of the demand for the morbid excitement of passion which it engendered ; in the appreciation, the generous admiration that is awarded to the Poets who love the good and true as well as the beautiful, we see the dawn of a brighter era.

The growth of Tennyson's reputation, not hindered by the severe criticisms which his earlier Poems received from the Quarterlies, is partly to be ascribed to the fact that he is, with emphasis, a man of the present. Although not wanting in regard for antiquity, especially for the romance of antiquity, he is yet alive to the wants and claims and achievements of the generation that breathes around him. Hume, in one of his essays, remarks that the inspiration of Poets "is not a fire kindled from Heaven ; it only runs along the earth, is caught from one breast to another, and burns brightest where the materials are best prepared and most happily disposed." It is no disparagement to the genius of our Poet to apply the remark to him ; for it implies that in him glows warmest and clearest a flame that breathes and plays in the throbbing breast of humanity. We are sure he would be the last to adopt the conceit of Ovid, and to assert that "there is a God within the Poet, who breathes the divine fire by which he is animated." His sympathies are with the active spirits who are striving to advance, and never with the conservatives who strive to stand still. The idea of Progress, although it is made a hobby for quacks to ride, and a theme for cant, still animates the young age, proposing as its problem the relation of the present to the past and to the future. Only as we approach the practical solution of this problem, do we approach the attainment of a sound Philosophy. This idea of Progress possesses the mind of our Poet, stirs him to enthusiasm, and invigorates his verse. He cannot dwell content with the patrimony of the past ; and proud as he is of the present, he is restless, and reaches forth to the future. Loving man, aside from the accidents that pertain to him, he is ever hopeful of the future, and gaining a height of vision, his soul exults at the prospect which he opens. His faith in the existence and working of a law of improvement, convinces him that nothing, however mysterious, is without its hidden uses, and renders him cheerful to the end. We could wish that his faith partook more of a confidence in God, and less of a confidence in man ; but the attentive reader will note his high advance in religious sentiment since the composition of his earliest poems. Out of the mists that hover over and darken the up-

ward pathway of our race, there looms to his eye a high and radiant goal that is ever near to the aspiring mind. The deduction of his philosophy becomes the picture of his fancy, and again the objective idol towards which he points. Thus vivid and present is his faith in human attainment; as, in "The Golden Year," when he has painted his vision of its peace and bliss, he says:—

—— "but well I know
That unto him who works and *feels he works*,
This same grand year is ever at the door."

Similar aspirations, calm even in their eagerness, are shadowed forth in "Ulysses," a poem which has been condemned by some critics as obscure and inexplicable, but which would alone entitle the author to the highest distinction. The old King, "matched with an aged wife," finds that he cannot rest from travel, that it is dull to pause, and that all experience is only

"an arch wherethro'
Gleams that untravell'd world, whose margin fades
For ever and for ever when I move."

He summons his old mariners, and with heroic purpose again sails toward the west, in the hope finally to reach the Happy Isles.

In the prologue to "The Princess," the description of Sir Walter Vivian's lawns, where

"The nineteenth century gambols on the grass,"

is given with the hearty feeling of one who is at home among the telegraphs and telescopes of the busy age.

In the noble poem of "Locksley Hall," Mr. Tennyson has best illustrated his confident belief in human progress. The poet begins by painting the scene where his youth was nourished, where the centuries reposed behind him, and in vision he dipt far into the future. He brings to mind his early passion for the lovely girl, who,

"Puppet to a father's threat and servile to a shrewish tongue,"

declined upon a coarse and narrower heart; and the pangs of disappointed love and of bitter indignation at her downward spiritual course struggle within him for the mastery. Tired of his agony, he resolves to mix in the action of life. He would willingly perish in battle,

"But the jingling of the guinea helps the hurt that honor feels,
And the nations do but murmur, snarling at each other's heels."

He invokes Mother Age that he may feel the wild pulsation of his childhood—such a pulsation as is felt by the eager-hearted boy when he comes near London and beholds the throng of men :

“ Men, my brothers, men the workers, ever reaping something new :
That which they have done, but earnest of the things that they shall do.”

He goes on, in the vision of the future—

“ Till the war-drum throb'd no longer and the battle-flags were furl'd
In the Parliament of Man, the Federation of the world ;”

where the Democratic idea is recognized and successful :

“ There *the common sense of most* shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.”

The slow march of science and the discord of things do not disturb his faith that

“ Thro' the ages one increasing purpose runs.”

The idea of a tame life in the Orient for the moment charms his fancy, but soon he revolts at its illusive beauty :

“ Mated with a squalid savage—what to me were sun or clime ?
I, the heir of all the ages, in the foremost files of time—

“ I, that rather held it better men should perish one by one,
Than that earth should stand at gaze like Joshua's moon in Ajalon!

“ Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin for ever down the ringing grooves of change.

“ Thro' the shadow of the globe we sweep into the younger day:
Better fifty years of Europe than a cycle of Cathay.”

We have referred to the poem as indicating Mr. Tennyson's hopeful spirit, without alluding to its poetical merit. For strength of conception and poetic expression, Locksley Hall is hardly surpassed, if it is equalled, by any of his other productions.

In “ The Two Voices ” we have a colloquy between Skepticism, despairing and sometimes scoffing, and Faith, at first weak but struggling on until it grows firm and religious. In this condensed and philosophical poem, the chilling objections to the Divine veracity and goodness are answered. We cannot forbear to quote a few lines :—

“ O dull, one-sided Voice, said I,
Wilt thou make everything a lie,
To flatter me that I may die ?

"I know that age to age succeeds,
Blowing a noise of tongues and deeds,
A dust of systems and of creeds.

"I cannot hide that some have striven,
Achieving calm, to whom was given
The joy that mixes man with Heaven.

* * * * *

"Which did accomplish their desire,
Bore and forbore, and did not tire,
Like Stephen, an unquenched fire.

"He heeded not reviling tones,
Nor sold his heart to idle moans,
Tho' curs'd, and scorn'd, and bruised with stones;

"But looking upward, full of grace,
He pray'd, and *from a happy place*
God's glory smote him on the face."

The "Two Voices" is not without the obscurity which the critics complain of in the Poet's other works—a quality that commonly springs from his compression of thoughts and his rigid economy of words. Mr. Tennyson is entirely exempt from the charge of wasting stationery. He condenses his thoughts into brief sayings, and concentrates an expression until it becomes strong and luminous. Tacitus is not more frugal of words than is our poet in his gravest pieces.

We may further illustrate Tennyson's bold and free love of men by quoting from that exquisite little poem entitled "Lady Clara Vere de Vere," and addressed by the farmer-boy to the lady who was wont to break country hearts for pastime:—

"Lady Clara Vere de Vere,
I know you proud to bear your name;
Your pride is yet no mate for mine,
Too proud to care from whence I came.
Nor would I break for your sweet sake
A heart that doats on truer charms;
A simple maiden, in her flower,
Is worth a hundred coats-of-arms.

* * * * *

"Trust me, Clara Vere de Vere,
From yon blue heavens above us bent
The grand old gardener and his wife
Smile at the claims of long descent.
Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.

* * * * *

"Clara, Clara Vere de Vere,
If time be heavy on your hands,
Are there no beggars at your gate,
Nor any poor about your lands?
Oh! teach the orphan-boy to read,
Or teach the orphan-girl to sew;
Pray Heaven for a human heart,
And let the foolish yeoman go."

Mr. Tennyson is not a vulgar radical; but he has a hearty contempt for the pretensions of any species of aristocracy. We commend his Poetry to the great number in this country, who are now in an agony of effort to be great—some even emblazoning their equipage with lions and other brutes—an effort that now makes them ashamed of their grandmothers, and will one day, if their eyes are opened, make them ashamed of themselves.

If we except his earlier pieces,—chiefly remarkable, it must be owned, for their melody,—we are constantly reminded in reading Tennyson that he is a man of keen and commanding intellect. He is never in such a fervor that his reason is not cool. Those mystical and strange feelings which most men cannot detain to examine, he seizes and holds before him until he marks and fixes their outlines, and expresses them in carefully-culled words. A minute form or phenomenon of nature he observes, and will not let go, until he has detected its spiritual analogy. The shy figure, lurking under the material covert, is brought out to the light and glistens with fresh, unperceived beauty. He does not obtrude himself, a moody Manfred or licentious Juan, upon our notice; nor does he weave a web all whose fibres are within his brain. He leads us about in the objective world, though we cannot forget the keen and watchful guide who directs our steps. He is prominent because we see traces of a thinker on every page; and he is subjective while he does not allow us to lose sight of the active scene among which we live and move. Then, too, though loving the twilight beauties of the Past, how coolly he treats Antiquity, when she becomes conceited and arrogant. How sharply he gazes at the institutions about him, and how keenly and scornfully does he expose pretensions!

Yet, unless we err in judgment, Tennyson has high gifts, that are strictly poetic. His humor and pathos flow together, and often we can hardly tell whether he is sad or smiling. He stands on the line that divides the laughable from the serious side of life, and sometimes seems to look both ways. In some moods of feeling, his tears and smiles are in close

company. He impresses a solemn lesson on your heart while you cannot forbear to laugh, so quaint is his manner. How delicate the fancy and how skilful the play of feeling in "The Death of the Old Year," which we would gladly quote entire, but can only bait our readers with the first stanza :—

"Full knee-deep lies the wintry snow,
And the winter winds are wearily sighing;
Toll ye the church-bells sad and slow,
And tread softly and speak low,
For the Old Year lies a-dying.
Old Year, you must not die ;
You came to us so readily,
You lived with us so steadily,
Old Year, you shall not die."

For pathos, so deep as to pervade the soul and so calm as to hold back from falling the tear that trembles on the brink of the eyelid ; requiring such delicacy of thought and nicety in the choice of words as will hint but not fully tell the feeling ; for this pathos, we ask the reader to turn to the "Lord of Burleigh," or to that poem, known to everybody and never wearisome, "The May Queen." The latter abounds with little touches of exquisite finish, which only an artist with a living heart could give ; as when, in the second part, the "New Year's Eve," the dying girl speaks to her mother of her younger sister :—

"She'll find my garden-tools upon the granary floor ;
Let her take 'em ; they are hers ; I shall never garden more :
But tell her, when I'm gone, to train the rose-bush that I set
About the parlor-window and the box of mignonette."

In these pieces, the language accords in simplicity with the natural feelings of which it is the expression. In this connection we may remind our readers of the maniac-song, "The Sisters," which is stern in its simplicity. The wild and disordered mind is disclosed by merely repeating in each stanza a single line :

"The wind is raging in turret and tree."

While Tennyson looks with a Poet's eye upon external nature and his Poetry is stored with her imagery, he never, so to speak, *rests* in nature. He is not meditative, like Wordsworth or Bryant, and cannot spend days among material objects, holding with them a mystic communion. He does not, like Milton or Coleridge, fill us with awe by delineations of natural sublimity. But his view of nature, if it be rapid, is neither superficial nor narrow, and he often reveals, by a novel

image, how well he has listened to her voices. He is not adventurous in the use of words, and seldom avails himself of the conceded license to invent or newly apply them. Yet his curious felicity in the selection of terms, in the collocation of vowels, and the adaptation of his verse, are among his striking merits. Witness these lines from the choric song in "The Lotos Eaters" :—

"There is sweet music here that softer falls
Than petals from blown roses on the grass,
Or night-dews on still waters between walls
Of shadowy granite, in a gleaming pass;
Music that gentler on the spirit lies,
Than tired eyelids upon tired eyes;
Music that brings sweet sleep down from the blissful skies."

These qualities are conspicuous in the "Morte d'Arthur." He introduces us to the Poem by a funny prologue describing a Christmas-eve, when the Parson and all the company have become drowsy, and he,

"though sleepy, like a horse
"That hears the corn-bin open, prick'd his ears,"

to hear his classmate recite the fragment of an epic.

Old King Arthur, who is wounded and near his death, reminds his last surviving Knight of the gift of his sword; and the stanza rolls on back to the scene described :

"Thou rememberest how
In those old days, one summer noon, an arm
Rose up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful,
Holding the sword—and how I rowed across
And took it, and have worn it like a King."

Sir Bediren is commanded to hurl it into the middle of the mere.

"So saying, from the ruined shrine he stept,
And in the moon athwart the place of tombs,
Where lay the mighty bones of ancient men,
Old knights, and over them the sea-wind sang
Shrill, chill, with flakes of foam."

After thrice attempting and as often shrinking from the sacrifice of so goodly a weapon, the Knight is impelled by the solemn commands of the dying King to obey his last injunction:

"The great brand
Made lightnings in the splendor of the moon
And flashing round and round, whirl'd in an arch,
Shot like a streamer of the northern morn,
Seen where the moving isles of winter shock
By night, with noises of the northern sea."

The arm rises, and, seizing the hilt, brandishes the blade and draws it under the wave. The gasping King is borne on the broad shoulders of Sir Bediren over the cliffs and slippery crags to the verge of the lake, where they see a barge whose "decks are dense with stately forms," and among them the three queens, with crowns of gold :

" And from them rose
A cry that shiver'd to the tingling stars,
And, as it were one voice, an agony
Of lamentation, *like a wind, that shrills*
All night in a waste land, where no one comes,
Or hath come, since the making of the world."

Arthur is placed in the barge, with his head in the lap of the tallest queen—

" So like a shattered column lay the King."

The old Knight upon the shore, the last of his race, mourns that he must go forth among strange faces, companionless. The King, slowly answering, consoles him with the thought that

" The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

He exhorts him to pray :

" More things are wrought by prayer
Than this world dreams of;"

and pictures the island valley of the Avilion, whither

" the barge with oar and sail
Moved from the brink, like some full-breasted swan,
That, fluting a wild carol ere her death,
Ruffles her pure, cold plume, and takes the flood
With swarthy webs."

The Christmas-party separate for the night, but in his sleep the Poet followed Arthur on his voyage, until the dawn,

" when dreams
Begin to feel the truth and stir of day."

Then in his thoughts he beheld King Arthur, coming

" like a modern gentleman
Of stateliest port."

The Poet is awakened by the clear bells of Christmas morn.

One secret of the interest of this poem, as the author himself

hints, is in the modern touches that set off and adorn the antique. The spirit of the Past introduces the spirit of the Present and gracefully vanishes, leaving a better age instead of the age of feudal chivalry. The low, suppressed tone of the verse falls on the ear as a voice from afar.

The most elaborate and the best known of Mr. Tennyson's productions is "The Princess." The high anticipations which looked forward to its appearance, it is not too much to say, were at first disappointed. Something solid and artistic, worthy of his ripe years and acknowledged powers, had been confidently expected. The Poem is entitled "The Princess, a Medley." What right, cried the critics, had Mr. Tennyson to make a *medley*? Is this the production to stand the trial of time, and to abide with the great works of song which time has spared? To these rough questions, it was replied that the Poem offered no claims which it did not sustain. It was asserted, in the second place, that the Princess is a medley only in its sources or materials, and not at all in their combination. And it is true that the story is straight-forward and self-consistent. The events are not probable; but probability is not expected or desired. The finest poems in all languages are *improbable*, in the sense in which the word is now used; that is to say, their events never did nor ever will occur. If literal probability in external conditions is required, then Milton, Dante, Goethe, Shakspeare must be proscribed. It is the Poet's prerogative, in whose exercise his power is often most evident, to *create* beings, fairies it may be, or furies, and to invest them with appropriate conditions of action. It is for the reader to enter the new realm which the Poet has summoned into being, whether it be in the earth, the sea or the sky, and to make it, for the time, his ideal home. If one cannot visit a castle in the air without doubting the substantial strength of its walls, or descend to Pandemonium without puzzling himself with the inquiry how the spacious halls are heated, or soar to the Empyrean and not quake with fear lest gravitation should exert her suspended power, then he must seek for other pleasures than the pleasures of the Imagination.

Is there justice in the objections to the plot of the "Princess"? When the action of a Poem is subsidiary to the main design of evolving certain ideas, it ought to be free from any conditions, not poetical or unsuited to the enjoyment of the thought. Now the subject of woman's rights, that forms the ground of much of the action of the Poem, is so hackneyed a topic that, in the view of many, there is attached to it a certain

vulgarity of association. How far the feeling is just, and to what extent the author is open to censure for this cause, we leave the reader to judge. But there can more fairly be brought against him the graver charge of incongruity between the scenes and sentiments of the Poem, growing indeed out of a want of dignity in the outward conditions. We admit the difficulty of assigning formal tests of incongruity in Poetry or in any department of Art. There is no incongruity in clothing the humblest condition of life with the deepest poetic interest. Hamlet learns wisdom from the grave-diggers. Wordsworth has endowed the lowliest lot with thrilling power. There is no painful incongruity in the occasional utterance of a good thought from the lips of a bad man. It sometimes has double power, because it is the voice of conscience, asserting her authority against clamorous usurpers; and, too, it is from an unexpected source—as we admire a flower that blooms in a desert. But let the bad man always talk well and we are tired of the incongruity. In the careless garrulity of Falstaff, there gleams here and there a moral sentiment, the more attractive because it presses forth from a heart that is incrustated with selfishness. It appears in fine contrast with the vile company in which it is found. But the character of Falstaff, difficult though it be to analyze it, has no contraries to destroy its self-consistency. It is only when the words have no perceived relations to the history and life that the unity of the person is violated. An epic, or any other poem, even a “medley,” so far as it is dramatic, must fulfil the requirements of the Drama. Now the fault of the “Princess” seems to be, that the sentiments which are uttered by the various persons in the poem are too worthy and beautiful to be the natural sentiments of any persons who could figure in the scenes of the female institute. In reading the passages that describe the interviews of the Prince and the learned professors, both in the palace and on the battle-field, the eloquence of the sayings is contrasted with the half-comic scenes. It is such a fault as would be found with one who should provoke a laugh by his fantastic attire or odd gestures while he is endeavoring to enforce serious truth. Whatever precedents are pleaded, we cannot have due reverence for the thoughts of a man who stands before us in the dress of a female; and it is hard to associate the graces of woman with the leader of a man-hating seminary, surrounded by professors and hostlers of her own sex.

For these reasons the readers of the Princess love it more on the second or third perusal than on the first. They forget

the plot, or regard it as subsidiary to the main design of introducing weighty thoughts and images of beauty. They find that the characters, though they stand in a queer attitude, are delineated with skill; that the Princess is merely possessed of temporary and unnatural traits which are induced by the efforts of surly blue-stockings who have "fed her with theories," and is really a lovely woman; and that the scene of the seminary is an episode in her life, as a dream unto herself. They see also, coming out of the novel incidents of the story, a noble lesson of the true spheres of the stronger and the gentler sex. They find the poem replete with gems of sparkling beauty, and see, behind the curtain, a quick observer of human nature and of the social tendencies of the age.

The "Princess" may be said to develop the author's theory of Love. It is a subject upon which he has elsewhere written much. It is worth while, by the way, to observe how the Dulcineas of the poets change, or at least change their names. The "Chloes" and the "Belindas" have long ago gone from the stage, to make room for "Isabels" and "Marianas." We only need remind the reader of the sportive fancy in "Eleanore," the burning passion in Fatima, the love of the classic "Cenone," and that favorite lay of lovers, "The Miller's Daughter." These persons deserve to rank with the "Genevieve" of Coleridge, or even with the moonlight scenes in which Lorenzo met Jessica and Juliet listened to Romeo. But they are chiefly marked by lively and playful elegance, amorous, bewitching sketches of external beauty, and a marvellous grace and melody in the verse. In some other poems, however, and especially in the "Princess," the pictures of female beauty are instinct with spiritual life. In the latter production, he unfolds the ground of love, basing it not on the inequalities, but on the distinct individualities of woman and man:

"For woman is not undeveloped man,
But diverse;"

so that the one, bound to the other by a holy tie, may grow more like the other,

"Till at the last she set herself to man
Like perfect music unto noble words."

They who are curious on this matter, would do well to

peruse the closing pages of the poem, which the Prince thus brings to an end, saying to the Princess :

"Accomplish thou my manhood and thyself,
Lay thy sweet hand in mine and trust to me."

We offer a few remarks upon the latest work of Mr. Tennyson, the "In Memoriam." The design of the book is creditable to the character of the author. Arthur Hallam, the son of the historian, was betrothed to a sister of the Poet, and was his own nearest friend. To the grief which his death occasioned, we owe this touching and genial tribute. The poem comprises one hundred and twenty-seven elegiac pieces, forming together a funeral-wreath of perennial verdure. We are glad to perceive the religious spirit that pervades them, more trustful and dependent than is visible in any other of his productions. We are glad to observe the fidelity of a friendship that lives to erect so noble a monument to the departed. With slow step we trace the current of his grief, moving along, at first, in dark and turbid ways, until it emerges into a sunnier channel. It gives us pleasure to see at the close that the ardor of his hopefulness is not cooled by calamity, but that he is still the prophet of a better future.

The "In Memoriam" is not a book to while away a listless hour. Those persons who deem it to be the great aim of Poetry to amuse, and are averse to anything that demands close and even intense attention, need not attempt its perusal, for they would probably fail of success. Thoughts and feelings that lie deeper than the range of common contemplation will at first appear obscure, but on a longer survey, their truth and beauty will be recognized. Their studied brevity and the partial suppression of the emotion contribute to the obscurity of these verses. But the intellectual effort as well as the delay that are thus made necessary, instead of checking the flow of the feelings, rather quicken their flow; for we are constantly startled at the discovery of new gems in the mine of thought.

The poet's love for the dead is not a passion without reason. The delineations of him—the Lycidas of his verse—form some most pathetic passages of the poem. He tells his varied gifts :

"And manhood, fused with female grace
In such a sort, the child would twine
A trustful hand, unasked, in thine,
And find his comfort in thy face. (cvii.)

"Peace, come away: the song of woe
Is after all an earthly song:
Peace, come away; we do him wrong
To sing so wildly; let us go.

* * * * *

"Yet in these ears, till hearing dies,
One set slow bell will seem to toll
The passing of the sweetest soul
That *ever looked with human eyes.*

"I hear it now, and o'er and o'er,
Eternal greetings to the dead;
And 'Ave, Ave, Ave,' said,
'Adieu, adieu,' for evermore!" (lvi.)

"He passed; a soul of nobler tone:
My spirit loved and loves him yet,
Like some poor girl *whose heart is set*
On one whose rank exceeds her own." (lviii.)

"I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but from hour to hour
In reverence and in charity." (cxii.)

We can only draw the attention of the reader to the metrical perfection of the stanza, which is constructed with unsurpassed ease and skill.

The strong pillar of consolation to the poet is the truth, without which consolation is an unmeaning word, but which, believed with a vivid faith, wakes the soul to a new life and upholds all other weighty truths of Religion. It is a truth so momentous that the thought of it rebukes our weak faith, and too glorious to be summed in one word. It is the fact of Immortality. Thus the solemn themes of Life, Death, and Eternal Being come before the poet's mind in the days of sorrow. But he offers no ambitious pretensions.

"If these brief lays, of sorrow born,
Were taken to be such as closed
Grave doubts and answers here proposed,
Then these were such as men might scorn.

"Her care is not to part and prove;
She takes, when harsher moods remit,
What slender shade of doubt may flit,
And makes it vassal unto love:

"Nor dare she trust a larger lay,
But rather loosens from the lip
Short swallow-flights of song, *that dip*
Their wings in tears, and skim away." (xlvii.)

His friend is in a happy home, expanding his noble faculties.
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ties ; or a teacher in the heavenly world ; or again, like a star, serenely watching the social convulsions of the time and seeing their good end in the future. Yet every lawn and landscape, all faces, the college halls and walks, the rolling sea, the setting sun, bring him back to his presence. He comes forth from the night of grief with sunlight on his brow, hearing a whisper that all is well, glad to love his friends and fellow-men, hopeful of the triumph of justice and the prevalence of peace. He is purified by communing with the dead :

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead !" (xcii.)

The sorrowful owe a debt of thanks for the "In Memoriam." Here they may find the sentiments of a sensitive and manly spirit, as it slowly passes through the vale of grief over a path where so many are compelled to tread. Here are the select thoughts of a Poet, who reveres truth and God, upon the destiny of the soul ; musings upon that world, far and yet near to the eye of Faith, where are clustered all the hopes of mortals, but a world which, with the mortal eye, we vainly strive to penetrate. Here is real sympathy, and not

"the common-place
And vacant chaff, well meant for grain."

But our article is already too long. We have wished to pay a tribute, exaggerated it may seem to some, though we deem it to be deserved, to one who has strengthened our belief in the capacities of man and quickened us in the love of the beautiful and the good. Mr. Tennyson has gained high fame as a poet, and is no unworthy companion of the greatest who have borne this noble title. He is too—and this is his best praise—among the foremost of those, who, in different lands and dissimilar spheres of life, and repeating dissonant creeds, are working with their might to lead on mankind to the attainment of their true destiny. In this day of clashing opinions and of tumult among the ostensible friends as well as enemies of Religion, we give welcome to the man who not only embodies the finest conceptions in the purest verse, but who also grasps the sublime verities of our holy Faith, which have been the props of Piety in all Christian ages, and holds them steadily forth before the eyes alike of the skeptic and the believer.

ART. IV.—UPHAM'S LIFE OF MADAME GUYON.

Life and Religious Opinions and Experience of Madame De La Mothe Guyon: together with some Account of the Personal History and Religious Opinions of Fénelon, Archbishop of Cambray. By THOMAS C. UPHAM, Professor of Mental and Moral Philosophy in Bowdoin College. In 2 vols., pp. 431, 380. New-York: Harper & Brothers. 1847.

It cannot be denied that these volumes, with several others by the same writer, such as *The Life of Catharine Adorna*, *The Interior Life*, and *The Life of Faith*, are beginning to be somewhat extensively read in the churches; nor can we say that we regret it. Works so eminently spiritual cannot be supposed to have a very bad effect on the piety of Christians. No one can doubt that, were the churches full of Madame Guyons and Fénelons, they would have a moral power, not in themselves, but in Christ, of which it is difficult to form a conception. But greater yet would be their power, were they full of Pauls, and Peters, and Phebes; that is, if the churches had the holiness of Madame Guyon and St. Catharine without their mysticism. One's piety may be great, yet passing through some idiosyncrasy of the subject, either inherited or occasioned by disease, or by too frequent contact with the world, or by excessive seclusion from the world, or by communion with unsafe writings of past generations, may lose, or rather never acquire, the healthful, vigorous simplicity of apostolic piety.

We confess, therefore, that we are not without some anxiety lest the works to which we have referred do some evil while doing much good. We would not, if we could, check their circulation,—we would promote it; but we earnestly desire that they may be read with discrimination. We would circulate as widely among those who are in need of any caution, the necessary antidote to the errors which they contain. We propose, therefore, after giving a rapid sketch of the life of Madame Guyon, as portrayed in the volumes of Professor Upham, to indicate a few of the difficulties which we feel with the work, and generally with the other works with which it is naturally connected.

Madame Guyon was born in Montargis, France, on the 13th of April, 1648. Her maiden name was Jeanne Maria Bouvières De La Mothe. She was educated a member of the Roman Catholic Church, and continued such till the day of her death.

At about fifteen years of age she was sought in marriage by M. Jacques Guyon, a gentleman of great wealth, and son of the individual who, in the reign of Louis XIII., completed the celebrated canal of Briare, which connects the Loire with the Seine. This marriage might easily have been foreseen as likely to be unfortunate. M. Guyon was thirty-eight; Mademoiselle De La Mothe but sixteen. M. Guyon, though highly respected by those in whose society he moved, was not of a reflective mind, nor a man of literary tastes; Mademoiselle De La Mothe, for those times, was eminently so. M. Guyon and the father arranged between themselves the articles of marriage; Mademoiselle De La Mothe was required to sign them without being permitted to know what they were. In addition to what the father might have foreseen, Madame Guyon soon found that her mother-in-law, a resident of the family, was a penurious, jealous, insulting woman, perpetually watching her, and reporting to her husband whatever she imagined to be wrong.

These trials, with the death of her mother and a half-sister, were the means of deepening that interest in religion which had been awakened in her heart at the early age of thirteen. Her conversion, which is attributed by Professor Upham to the instrumentality of a pious Franciscan, is referred by the same authority to the period of her twentieth year. Her religious character assumed a very marked and decisive form. She abandoned parties of pleasure, places of amusement, and romances, of which last she had been especially fond, and gave herself to meditation and prayer. Nor did she neglect her fellow-beings. The poor and the sick found in her an ardent and a practical sympathizer.

In two or three years she fell under the seductive influence of Parisian society, which caused her for a time to release her hold upon Christ. This spiritual decline was ere long followed by deep compunction, and by a new, more thorough, and a final consecration of herself to God.

She was soon visited by severe trials. Her beauty, which was great, was smitten by the small pox. Her youngest son, whom she most tenderly loved, was cut down by death. Her mother-in-law became yet more vexatious, and her husband yet more suspicious. It was under these influences, in

connection with religious interviews held with two or three eminently pious persons, that she declares *her will to have become free from sin as to its operations, while she laments that it was not so as to its nature.*

In the year 1676 her husband died, leaving her, at the age of twenty-eight, with three children. After what we have learned of her domestic trials, it is pleasant to be assured that M. Guyon appeared to become conscious of his error in the treatment of his wife, and to rely in his death on the only way of salvation.

In 1680 she was released from what she was accustomed to denominate her state of *desolation*. "The peace which I now possessed," she says, "was all holy, heavenly, and inexpressible." From this time she considered the life of nature, as she expressed it, slain. "All was done in God and for God; and it was done quietly, freely, naturally, continually." From this time onward Madame Guyon professed to have a heart entirely free from selfishness; a heart "which loves God with all its power of love." Nor did she restrict her love within her own heart. Her sympathies for the poor and distressed were still active. During the great scarcity in Paris, in 1680, "she distributed some hundreds of loaves of bread at her house every week, besides charities of a more private nature. In addition to this, she made arrangements for a number of poor boys and girls, and kept them at work."

We now come to a new and important era in her life. Leaving Paris in 1681 privately, lest her friends, who were opposed to her design, should prevent her from carrying it into execution, she dwelt successively in the towns of Gex, Thonon, and Turin; visiting on her circuitous route from Turin to Paris, Grenoble, Marseilles, Nice, Genoa, Vercell, and yet again Grenoble. During her entire absence from Paris, her life was a scene of unwearied industry, and her efforts were crowned with what we should regard, even in this day, as wonderful spiritual results. She aided in the establishment of two hospitals for the sick, besides the efforts which she bestowed upon that class of her fellow-beings in private. In some places her room was continually visited by persons, members, like herself, of the Roman Catholic Church, who came to receive her instructions in respect to the way of life. Nor did she hesitate to inculcate, in direct opposition to the current notions of her Church, the absolute distinction between the religion of rites and ceremonies, and the religion of the heart.

By these efforts many of the unregenerate were brought to repentance, and many, who for years had been oppressed by the conviction that forms and austerities were insufficient, yet were ignorant of a better way, were filled with faith, and peace, and joy. Among the number were not a few who held ecclesiastical stations of influence in the limited localities where they resided.

But Madame Guyon was denounced as a heretic. Her character was assailed. The dwelling which, a part of the time, she occupied at Gex, was attacked; the windows were dashed in pieces by stones, some of which fell at her feet; the little garden attached to the house was torn up; the bower and the trees were overturned; while hideous noises were made in the night about her dwelling, and hideous images were thrust into her sleeping chamber.

In addition to all her other labors, she performed an astonishing amount of work with her pen. At Thonon she wrote a book on religious experience, in which she likened Christians of different spiritual attainments to different mountain torrents, and hence entitled the book, *SPIRITUAL TORRENTS*. At Grenoble she commenced a practical and experimental commentary on the Bible. This work includes no less than twenty small octavo volumes. Here also she wrote a little book which excited much controversy at a later period of her life, entitled, *A SHORT METHOD OF PRAYER*. Her correspondence, also, was very abundant. Her letters were written to persons greatly differing in condition and intelligence; to the low and uninformed, to a Baron, to a Marquis, to an Archbishop, to Duchesses and Dukes. Her entire works, including her life, consist of forty volumes.

Returning to Paris on the 22d of July, 1686, she was again brought into contact with persons of the highest refinement and intelligence. Dukes and Duchesses were her companions. The ladies referred to, themselves deeply interested in the subject of living by faith, were accustomed, with Madame Guyon, to hold social meetings for the express purpose of conversing upon experimental themes. It was soon found that she was exerting in this silent manner a very powerful influence. A party was formed against her. Her own half-brother, a priest, Father La Mothe, was one of its most active leaders. Her case being brought before the King, Louis XIV., he condemned her to be imprisoned in the convent of St. Marie. Notwithstanding the harsh treatment which she received at the hand of her keeper, and the untiring malice of her accusers, she spent the eight months of her

imprisonment, a few days excepted, in great peace and even joy.

After her release, we find her forming and maintaining an intimate acquaintance with that most remarkable man, FÉNELON. Fénelon, the teacher of the young Duke of Burgundy, who was grandson of the King, and heir apparent to the French throne; the author of *Telemachus*, and of the well-known fables and dialogues, the latter two certainly, and the former probably, written for the special benefit of the impetuous pupil; the learned and eloquent Archbishop, the only man in France, who, all things considered, was capable of measuring lances in a theological combat with the great orator, BOSSUET; Fénelon, the gentle and the pious, was an intimate friend of Madame Guyon.

Nor was this all. Madame Guyon was instrumental, not in first calling his attention to the subject of sanctification by faith, but in exciting within him a very strong desire to become acquainted with the doctrine by personal experience. For this purpose they corresponded and conversed, and the adoption by Fénelon of the substance of Madame Guyon's views was the result. Not far from the beginning of Fénelon's acquaintance with Madame Guyon, a deep religious interest was in progress in the town of Dijon, caused in part by the little work on Prayer already referred to. By order of certain ecclesiastics, *three hundred copies of that book were publicly burned*. Madame Guyon was also instrumental in awakening a general interest in the subject of personal holiness among the young ladies of the seminary of St. Cyr.

In consequence, partly, of these labors, public attention was again directed to her as the teacher of false doctrine. "The outcries were loud, deep, and revengeful." By the instigation of others, one of her servants poisoned her; from the effects of this diabolical act she did not recover for seven years. To avert the impending storm, her friends drew up a memorial to the King, but she, fearing lest it should seem like an attempt to forestall Providence, was unwilling that it should be sent in.

Allusion has already been made to Bossuet, Bishop of Meaux, and justly regarded as not only the greatest pulpit orator of France, but as the theological champion of the Roman Church. It is not surprising that he felt himself called upon to prepare for a battle with the new "spirituality." Among other means of preparation, he held extended conversations with Madame Guyon, in which Professor Upham, we must admit, makes the latter appear to very good advantage

in explaining the terms and phrases which she had employed in her published works.

Public opinion still assailing both her doctrine and her character, the King, at her own request, appointed three distinguished commissioners to sit in judgment upon her case. Bossuet, M. Thonon, Superior of the Seminary of St. Sulpitius, and the Bishop of Chalons, afterwards Cardinal, were the persons appointed. The examination, though not satisfactory, did not then result in her condemnation. After her examination, she voluntarily put herself under the supervision of Bossuet, living within the limits of his diocese as an inmate of the convent.

At the expiration of six months she returned to Paris. The excitement produced in the city by this step was intense. She was soon seized by the police and thrown into the castle of Vincennes. Her faithful servant, La Gautière, who had imbibed her principles, was imprisoned at the same time. "I passed my time," says Madame Guyon, "in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid La Gautière, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to thee, O our God. It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies."

While she was thus praising God in the castle of Vincennes, a mighty conflict was raging without. Bossuet, the eagle-eyed, had seized the pen and given to the world the result of his reflections on the new movement in his *INSTRUCTIONS ON PRAYER*. Fénelon soon followed with his *MAXIMS OF THE SAINTS*. Bossuet aimed another shaft in his *TRADITIONAL HISTORY OF NEW MYSTICS*; and yet another in his five distinct articles addressed to Fénelon on the Maxims. Fénelon replied in four letters. Bossuet gave to the world *A SUMMARY OF THE DOCTRINE OF THE ARCHBISHOP OF CAMBRAY*. Fénelon replied with great power. Bossuet again dipped his pen, and men were found reading *THE HISTORY OF QUIETISM*. Fénelon rose in his might, unaided by the King, forsaken by the mass, and struck a blow by his *ANSWER TO THE HISTORY OF QUIETISM*, which sent astonishment through the religious mind of France. For two years did these men struggle in the controversy.

It required the Pope to silence the battery of either party. His Holiness referred the opinions of Fénélon to twelve *Consultors*, who, after twelve sessions, were unable to agree. He referred them again to a select body of twelve Cardinals. But neither so did their witness agree together. He referred them to a new body of Cardinals. Fifty-two times did they meet before they could agree to censure. Thirty-seven times more did they meet before they could agree on the form of censure. These discussions, carried on in the infallible Church, under the eye of its infallible head, Innocent Twelfth, were extended through no less a period than two years! Said Innocent, "The Archbishop of Cambray may have erred from excess in the love of God, but the Bishop of Meaux has sinned by a defect of the love of his neighbor."* The Pope, however, was at length induced to issue a decree condemnatory of Fénélon's Maxims.

Madame Guyon was still in confinement. During the controversy between Fénélon and Bossuet, she was transferred to the prison of Vaugirard. While here an event occurred which showed the desperateness of the efforts to which her enemies had recourse. The Archbishop one day called at the prison, and read her a letter purporting to be from her old friend, the pious Father La Combe. In this she was reminded of *certain irregularities* into which they had both fallen, and was exhorted to repent. Father La Combe, who had long been a great sufferer in prison for advocating doctrines similar to those held by Madame Guyon, had become so reduced in body and mind as not to be regarded as accountable for his acts. It was under these circumstances that the enemies of Madame Guyon prepared the letter referred to, and caused a man to sign it, *who was then on his way to a lunatic asylum!* The Archbishop—in justice to his memory let it be said—was not aware of these facts when the letter was put into his hand. Madame Guyon instantly pronounced the letter a forgery, or to have been obtained from Father La Combe without his knowing what he was about. What terms can express the atrocity of such an act?

Failing in this, her enemies succeeded in persuading the King to order her transfer from Vaugirard to the Bastille. Here, having taken the customary oath never to divulge what she might there see, hear, or suffer, she was compelled to endure solitary confinement within walls twelve feet thick, for four years. In 1702, at the age of fifty-four, she was released,

* Sir James Mackintosh's *Ethical Philosophy*, p. 97.

but was soon banished for life to the city of Blois, one hundred miles southwest from Paris. Having lived in Blois fourteen years in the enjoyment of great faith and peace, she died in triumph at half-past eleven o'clock, on the night of the ninth of June, 1717. "No cloud rested upon her vision; no doubt perplexed the fulness of her hope and joy."

We do not propose to attempt an extended examination, much less a formal refutation, of the errors which we believe to exist in the volumes from which this sketch has been formed. The most that we can do is to throw out a few hints, that shall serve, it may be, to quicken the circumspection of at least so many of the younger members of the churches as may be excited by the present sketch to read the volumes.

We beg leave, then, at the threshold, to object to the method which Prof. Upham adopted in the preparation of the work. In his preface he says:—"In translating passages where she speaks of herself and her opinions, I have aimed rather to give the sentiments than the precise mode of expression. In some cases, in order to complete the statement and make it consistent with itself, I have combined what is said in one place with what is said in another. It is sometimes the case, also, that in the original, something, instead of being brought out prominently to notice, is merely *involved* in what is said, or indistinctly, but yet really intimated, which it has been necessary, in order to give a clear idea of the subject, to develop in distinct propositions, and to make a part of the statement, whatever it may be. So that sometimes, instead of a mere rendering of word for word, a *mere* translation, in the ordinary sense of the terms, I give what may be termed, perhaps, an *interpreted* translation; that is to say, a translation of the spirit rather than of the letter."

On page 188, Vol. I., we find the following:—"My object has not been to give a literal translation of her writings just as they stand, which, under all the circumstances of the case, would have been doing great injustice to her; but by studying their spirit, by readjusting their arrangement, by the separation of what is essential and what is non-essential, and by a judicious combination, to give the true picture, so far as can now be done, of what she was, her thought, her feeling and action, her trials and triumphs."

In the same volume, Prof. Upham gives us the substance of Fénelon's *Maxims of the Saints*. In relation to this part of the book, the Professor has the following language:—"In what follows, I propose to give the substance of these maxims. As they are drawn in part from the mystic writers, we meet

frequently with expressions which are peculiar to those writers. A literal translation, therefore, would fail to convey the precise idea to the Protestant mind, which is trained to somewhat different modes of thought and forms of expression. What we propose, therefore, is to give the *substance* of them, that is to say, the true meaning, as it would be likely to be understood by religious Protestants, in as few words as possible."

Against this mode of preparing a work of this kind, we have reason, it appears to us, to object. Without questioning the purity of the author's intention, we must be allowed to express the conviction, that a work so prepared does *not* give us "the true picture." It does not leave us sufficiently free to judge for ourselves what was the character and what were the opinions of the subject described. Any man has the right to persuade us, if he can, that Madame Guyon, and the mystic writers generally, taught doctrines in accordance with "Protestant modes of thought," but we cannot think that he has the right so to commingle his own "interpretations" with the thoughts of Madame Guyon and others of the class to which she belonged, as to make it impossible to discriminate, in several very important instances, between the translation proper and the author's "interpreted translations."

Madame Guyon, and the mystics generally, used terms and phrases which it cannot be, or ought not to be, doubted, were alike unphilosophical and unscriptural. Aware of this, Prof. Upham seems anxious, amidst his admiration of their acknowledged excellences of character, so to modify their language as to commend their doctrines to "Protestant modes of thought." We are not disposed to deny that much, perhaps all of the language referred to is capable of being forced into agreement with the teachings of the Scriptures; but can less be said of the language employed by the Tractarians? Is it not quite as easy to interpret the sentiments of Dr. Pusey's sermon on the Eucharist in accordance with the correct orthodox views, as to interpret the language of the mystics in accordance with the inspired Word? May not the same be said of the sentiments of the Fathers even with reference to the monastic institute? The author of "Ancient Christianity" contends that in order to expose the folly of the Oxford divines in their laudations of the piety of the Nicene age, there is no other course left but to give *an exact translation* of the more exceptionable writings of the Fathers.

We cannot proceed to indicate what we regard as defects in Madame Guyon's character, without first expressing the

conviction—a conviction which deepens at every new examination of her life—that Madame Guyon was an eminently holy woman. It is our earnest desire, that many of the features of her religious character may be imitated by all who may acquaint themselves with the volumes which we are noticing. If read with discrimination, her Life cannot fail to enlighten most of us in relation to the nature and the obligations of a holy life. With the idea that she was insane we have not the least sympathy. That her enemies, and even some of her irreligious relatives, regarded, or pretended to regard her as laboring under mental derangement, is not at all to be wondered at. If Madame Guyon was insane, we have no hesitation in pronouncing as also insane, Louis, Father La Mothe, and her enemies generally. It has always been more common to suspect a person of insanity who has shown unusual zeal in the service of Christ, than one who has shown unusual zeal in the service of the devil.

Yet, deep though the piety of Madame Guyon was, it appears to us *to have been too much under the control of mere impressions*. In evidence, note her decision, and the circumstances in which it was made, to leave the vicinity of Paris for Savoy. She had been left a widow with three young children. Unless, therefore, some very decided providences indicated otherwise, it would seem to have been her duty to devote herself chiefly, for a few years, to the superintendence of her children's morals and education. Not only were there no such providences, but there was no special providence calling her to Savoy. She went without having before her any prescribed course of action, and, for some time after her arrival, so little opportunity presented itself for the exercise of her high intellectual endowments, that she seriously thought of devoting herself to the preparation of ointment for the poor. Add to these facts one more, which, though stated last, occurred first. One evening, when she entered an unlighted church, the confessor, whom, on account of the darkness, she knew not,—he for the same reason not knowing her,—said: "I feel a strong inward motion to exhort you to do what the Lord has made known to you that he requires of you. I have nothing else to say." Here was a priest, and, for aught that appears, a graceless priest, guided only by an impression, cherishing the impression that had already arisen in Madame Guyon's mind, that she could not serve God without breaking away from her children and going to some distant and unknown part of the country.

Several other illustrations of the point in hand may be seen

in the memoir, such as refusing to let her friends send in a petition to the King, lest it should seem like forestalling Providence ; declining to use a little pomatum sent by her friends to lessen the effects of the small-pox on her face, as if the deeper the pits the deeper her humility ; and, after her restoration to health, walking through one of the fashionable promenades of Paris that her pride might be thoroughly humbled.

Her views of spiritual converse appear to us anything but reasonable and Scriptural. She represents herself as being able to read the thoughts of Father La Combe when separated from him at the distance of many miles, and as being able, when in the same room with Fenelon, to hold conversation with him, without the medium of language or any external signs whatever. They could sit in perfect silence, and carry on conversation with each other with mutual understanding and profit ! This is too much like the *clairvoyance* of modern days, to be justly attributable to the operations of the Holy Spirit. Something very much like it may be seen in a book written three or four years ago by one of the Messrs. Fowler, of New-York, on Religion, one of the most barefaced, irreverent and dangerous books that the New-York press has thrown off under the garb of science. We regret that Prof. Upham has given to the world such unphilosophical and unscriptural notions, unaccompanied with a rebuke.

Madame Guyon represents *union with God* as consisting, in its highest degree, in the union of the human will *as to its nature*, with God's will *as to its nature*. Even under the charitable moulding of her language by the admiring compiler, she speaks as if she believed the soul's *essence* to be absorbed and lost in the essence of God. It will be replied that we do not understand her ; that she did not intend to convey any such impression. We would say, then, as Bossuet hinted in one of his interviews with her respecting another point, if she does not mean so, why does she say so ? Whether she means so or not, here is the language thrown out among the churches in all its liability to misinterpretation. A few quotations will show that we do not deal unfairly with her :—

“When the soul loses the limit of selfishness,—a limit which fixes the soul in itself,—it has no limit but in God, who is without limit.” “When by the loss of *ourselves* we have passed into God, and have become in some sense divine by returning spiritually to that from which we came, then it is obvious that our will is made one and the same with the will of God.” “The soul, passing out of itself by dying to itself, necessarily passes into its divine object. * * * My spirit,

disenthralled from selfishness, became united with, and lost in God, its Sovereign, who attached it more and more to himself. And this was so much the case, that I could seem to see and know God only, and not myself. My soul at first seemed to pass into him, and then to be lost in him, like the waters of a river which passes into the ocean, and after a short time are so entirely united as to become one with it. It was thus that my soul was lost in God, who communicated to it his qualities, having drawn it out of all that it had of its own."

It is difficult for one to convince himself that Madame Guyon really believed the doctrine which these words express. Prof. Upham evidently yields his approval to the language, and we have no reason to doubt that he approves the sentiment which the language, fairly interpreted, expresses, for he publishes it to the churches without a word of dissent.

The memoir has much in it in relation to *the loss of desire* in him who is perfectly holy. This phrase, and phrases synonymous, are explained by Fenelon to mean, ceasing to desire what is not in accordance with God's will. But, as in the case just noticed, why, if this was the meaning of Madame Guyon, did she not say so? Are such expressions as non-desire, and ceasing to desire, precise, natural expressions for the Scriptural thought that our desires should be in agreement with the will of God? "My state," says Madame Guyon, "has become simple and without any variations. It is a profound annihilation. I find nothing in myself I can give a name." She also affirms that she desires nothing but what she has, and this state, we understand her to affirm, is one of the necessary elements of perfect holiness. To say nothing of the obvious truth that *desire* is an original element in the constitution of every moral and intellectual being, whether holy or unholy, it is enough to say that we find nothing of Madame Guyon's language or doctrine in the Scriptures.

But we have a more serious difficulty with the volumes before us—a difficulty which we have felt respecting all the works named in the first sentence of this paper, but felt most deeply in reading the Life of Madame Guyon, and the Life of Catharine Adorna. Sufficient prominence, we think, is not given to the duty of faith in Christ AS A PROPITIATORY VICTIM. We doubt not that the author most fully believes in the propitiatory nature of Christ's death, nor do we affirm that the doctrine is not stated in the writings referred to, but we think that the references to it are too few and faint. It is not enough that a man seek holiness; he must seek it in the right way. It is not enough that he seek it with faith in the ability and

willingness of Christ to aid him by his Spirit; he must seek it with faith in Christ *as his atoning sacrifice*. This must underlie all his desires for holiness. Why? Why, so far as respects his growth in grace? Because, otherwise, he indulges in a habit of self-reproach, of melancholy self-reproach, in consequence of being yet imperfect, and, thus inducing a morbid state of the affections, must fail of securing the object desired. An imperfect being cannot be successful in his attempts however sincere and however earnest, to bring every thought into captivity to the obedience of Christ, unless his mind is settled in relation to the question whether Jesus Christ died for him as a distinct individual. We fear that there are many in the churches whose perception of this point is quite indistinct; many who are hungering and thirsting after righteousness in a spirit of habitual melancholy, and who therefore need to go back to the very elements of the gospel of Christ. To such we would say, Get rid of your down-cast visage and your gloominess of spirit, not by attempting to become holy, but by **BELIEVING IN THE ATONEMENT**. With faith in the atonement, you will have the stronger faith in the ability and willingness of Christ to aid you in overcoming your personal sins. The memoir of Madame Guyon has a tendency, we think, to cherish the mistake which such persons have committed.

We should be exceedingly sorry, if the few thoughts which we have suggested relative to the errors of Madame Guyon in particular, and of the religious works of Prof. Upham generally, shall tend to alienate any of our readers from the subject of personal holiness. Believing that these works will be and ought to be read, and believing that they may accomplish, if read with caution, a very necessary change in the character of believers, we have spoken as we have. We believe that there are many popular errors in the churches respecting the duty of holy living, which such works are eminently calculated to remove, but let not other errors be grafted in their place.

ART. V.—THE ANTIGONE OF SOPHOCLES.

The Antigone of Sophocles, with Notes, for the use of Colleges in the United States. By T. D. WOOLSEY, Professor of Greek in Yale College. Third Edition, revised. Boston: James Munroe & Co. 1841.

WE have just risen from a perusal of this interesting play, and we cannot forbear taking the opportunity to express our thanks to the accomplished editor of the American edition for the invaluable assistance which he has rendered in our pleasing but not very easy task. It is an encouraging omen for classical study that the head of the most popular institution of learning in our country finds time and inclination to devote a portion of his energies to the elucidation of the ancient authors, and thus utters his earnest condemnation of the narrow, utilitarian views of those who would curtail, or exclude from our schools altogether the study of the finest compositions of the human mind. Thwarted be the efforts of those who would substitute science for philology, on the false pretense that science alone is useful. Rather let science and philology go hand in hand, not arrayed in an unnatural and forced hostility, but with that amity and mutual service which they gladly render to each other. It is a false issue to place them in antagonism, and no good can result from it, but only evil. Nor do they ever produce their best fruits, except when they borrow light and warmth from each other. It is for this reason that we rejoice exceedingly when we find in this country, where scientific pursuits are so much in advance of classical learning, some of the best minds engaged in commending and promoting the study of ancient literature. May they not relax, or grow weary in their endeavors, because they have so few fellow-laborers.

In this country especially are we prepared to understand and appreciate the character of the Athenians when viewed in its true light. The similarity of their institutions to our own, the intense love of individual and national freedom which pervaded all ranks of society, render the study of Athenian life of more than ordinary interest to the American citizen. To become acquainted with Athens, we must study not only her laws and her political history, but we must

become conversant with her poets, her historians, her philosophers, and her orators. We must contemplate with unprejudiced minds the character of her leading men, neither branding with hasty reproach "the leather-dresser" Cleon, nor that much-abused class of men called Sophists, the popular professors of the age;* nor, on the other hand, receiving without examination the indiscriminate praise even of Aristides and of Socrates. Too long has it been the practice to receive at second-hand our ideas of the Athenians; to adopt the opinion of those English and German writers who have little sympathy with a republic, and who understand Athens—her government, her social life, her principal men, and even the moving spirit of her literature—as imperfectly as they understand America. It is time that we had read and thought for ourselves, and from our incomparably superior point of view had surveyed minutely that metropolis from which Europe and America have derived the peculiar type of their civilization.

To the American citizen, above all others, is it important that he become familiar with the history of Athens. No State that has ever existed has presented so many features of resemblance to our own government and people; and the history of no State furnishes so many valuable suggestions, and holds forth so many warnings, to which we do well if we take heed. That brief yet brilliant experiment of a popular government which was made under the direction chiefly of Solon, Clisthenes, and Pericles, inspired, as it would seem, by the goddess of wisdom, kindled a light which has pierced through the darkness of many centuries, and has not yet altogether faded away. There the important rights of jury trial and *habeas corpus*† were acknowledged and respected scarcely less than in our own country; there the greatest liberty of speech was combined with the most remarkable respect for law;‡ there, too, under the Athenian institutions, as if by magic, there grew up with the most astonishing rapidity that body of literature which in all ages and all countries has been pronounced the master-piece of the human

* For some new views respecting the character of the Sophists, see Grote's *History of Greece*, vol. viii., ch. lxvii.; and for a new estimate of the public services of Cleon, see ch. liv.

† See Grote, ch. xi., on the *Seisachtheia* of Solon. For a very clear and full exposition of the Athenian system of jury trial, see Grote, ch. xlvi., *Constitutional and Judicial Changes at Athens under Pericles*.

‡ We are aware that very different opinions have prevailed respecting the Athenians; but those who will take the trouble to examine Grote's *History*, may find something new and interesting on this subject in almost every chapter, from the age of Solon downwards.

mind, and which, though in mutilated fragments, still gives us some idea of its surpassing beauty and living energy. It is to the study of this that we are invited for the improvement of our taste, the enlargement of our views, and especially for the quickening of our enthusiasm in literary pursuits.

Among the many species of composition in which Athens excelled, the tragic drama holds a conspicuous place. The astonishing rapidity of its growth, from its rude beginnings in the days of Thespis to its lofty elevation in the age of Pericles, can be compared to nothing but the growth of Athens itself. We are not less surprised at the great number of successful composers* whose works have either perished entirely or have come down to us only in fragments, and also at the great number of plays which the principal poets individually are said to have written.† While it is sad to reflect that so much which might have delighted and instructed mankind is irretrievably lost, it is interesting to know that the same soil which produced the *Prometheus Bound*, the *Œdipus Tyrannus*, and the *Medea*, was not exhausted by the mighty growth of a few productions; that the creative energy of the most gifted minds never shows signs of weariness and exhaustion.

In studying the drama of the Athenians, it is necessary to notice the important points wherein it differs from the modern drama. In the first place, it was always with the Greeks a religious service—a sort of liturgy. The whole State was invited to participate in the worship, and the vast theatre—not for a moment to be compared with the dens which in modern times pass by the same name—was sufficiently capacious to accommodate a whole city, assembled at early dawn in the free air of heaven, with no roof but the delightful sky of Greece. The day is sacred to the god Dionysus; and the service begins with a sacrifice to him. It is a day of joy and festivity, but of festivity tempered and subdued by the imposing spectacle of gods and heroes talking and acting before mortal eyes. The sacrifice ended, the curtain falls, and discloses the dwelling of those who had lived and acted centuries before. The persons of the drama, of heroic stature, then appear at successive stages. The chorus, a

* “Philocles, who gained the prize even over the *Œdipus Tyrannus* of Sophocles; Euphorion, son of Æschylus, Xenocles and Nicomachus, all known to have triumphed over Euripides; Neophron, Achæus, Ion, Agathon, and many more.” Grote, vol. viii., p. 437. For a more complete list, see *Theatre of the Greeks*, p. 61.

† Boeckh estimates the number of tragedies composed by Sophocles to have been one hundred and nine; and the number of dramas ascribed to Euripides is sometimes sixty-two, sometimes seventy-five. Grote, vol. viii., p. 437.

company of dignified persons, the connecting link between the gods or heroes on the stage and the awe-struck beholders in the theatre, enter the orchestra, chanting at intervals some of the sublimest odes, and occasionally with eager interest taking the part of an actor. As the plot unfolds, some great moral struggle is discovered to be going on. Some invincible will, perhaps in the breast of a delicate maiden, or in the huge form of an awe-inspiring Titan, contends with conscious rectitude against a mightier power. The right suffers, but still endures. The unjust power menaces and bears with intolerable weight on the sufferer. The trial is too great for his virtue, but not for his will. Mutual wrongs are committed and mutual guilt is incurred. The divine ruler, "who never sleeps, nor grows old, on whom the unwearied mouths of the gods have no power,"* finally asserts his supremacy. The storm which had long delayed now bursts with terrific fury on the heads of the guilty. The scene is too awful for mortal eyes. The curtain rises and the vision vanishes. But it has left its impression. Virtue, though weak and deserted, has triumphed. It may have gone to the land of shadows, but there it meets its reward in the society of the good and the loved on earth, and in the favor of the gods. The wicked, though powerful, have been vanquished. Their lives may be spared, but only to endure horrors worse than death. Such in general are the leading points of the *Antigone*. The fundamental idea is the antagonism of human and divine law in respect to the burial of Polynices. Creon the despot proclaims that he shall be left unburied. All the persons in the State obey the decree, save one. This one is Antigone, the sister of Polynices. Over her the fear of death—the penalty of disobeying the decree of Creon—has no power. One thought alone possesses her—the obligation to bury her brother. In this character the principal interest of the play is centred. The other characters serve chiefly to heighten the interest in this one. Ismene, the affectionate and timid sister of Antigone, Hæmon, the dutiful son of Creon, but the true-hearted lover of Antigone, even the rough guard who brings Antigone before Creon, all conspire to throw interest around the principal person of the play. In the collision between Antigone and Creon, both are betrayed by the intensity of their feeling into errors, but Creon especially loses all self-control, and is led to defy the gods to whom Antigone appeals. This brings

* *Antigone*, v. 606.

down upon him their special displeasure. Woe after woe falls upon his devoted head, and at length, after it is too late, he becomes conscious of his folly and madness.

Though such representations must have been impressive in the highest degree to the Grecian mind, and must have inspired reverence for the great Power which controls the destinies of men, it may admit of a question how far the moral and religious ideas of the drama were salutary to the hearts of the Greeks. We have without doubt in these compositions some of the loftiest conceptions of truth to which the Hellenic mind attained ; but how low and feeble, how mixed with error are these conceptions, compared with the teachings of revelation ! It is not our object to present the Grecian drama, any more than we would present the English, as containing a faultless morality. Our interest rests chiefly on other grounds. It is as a work of art, and as an index to the Grecian mind, that we recommend the study of Sophocles and the contemporary poets. In perfect dramatic propriety, yet representing the most violent ebullitions of human passion, no compositions are superior. The tragical effect is overpowering, and an analysis of the constituent elements by which this effect is produced, cannot but improve the æsthetic faculties. The drama is also a most important auxiliary to a correct and full knowledge of that brilliant period, the fifth century before the Christian era. The wide range of emotions which were called into play, and the many questions of duty which were raised by the tragic poets, as they were in part the offspring, so in turn they became the parent of the ethical study which constituted a marked peculiarity of the age. The inquiring mind would not leave undecided questions of practical duty, though the poet might choose to leave them so ; and thus new combinations of circumstances, which the inventive genius of the poet continually created, led to wider generalizations in ethics. Again, the many conflicting interests which are everywhere presented, and which are supported by the most varied arguments, fostered the study of rhetoric and dialectics, which attained such surprising maturity a century afterwards in the persons of Aristotle as a dialectician, and Demosthenes as an orator. Viewed in this light, which is not the least interesting, the drama appears as the transition stage in the literary history of the Greeks, from the epic and lyric poetry as well as the aphoristic philosophy of an early period, to the more expanded system of ethics and the finished perfection of oratory, which constituted the last and the crowning glory of Grecian intellectual achievement.

It is difficult to compare impartially the ancient with the modern drama. No one who has the least capacity for poetic enjoyment, and the least poetic discrimination, can be unconscious of the transcendent genius and the inimitable versatility of Shakspeare, the prince of modern dramatists. Yet with all this unqualified acknowledgment, one fact is not to be disguised, (and it is not less surprising than true,) that in respect to delicacy and purity of thought, the Attic tragedians stand at the greatest remove from Shakspeare. Vulgarity is as rare in the former as it is common in the latter. While one might read in any company with perfect propriety almost every Athenian tragedy which has come down to us, what single play in Shakspeare could be selected of which the same could be said? In this respect ancient tragedy deserves to be held up continually as a model, not less on account of its own absolute purity, than on account of the striking and pleasing contrast which it forms to the corrupt and indelicate scenes of modern plays.

Another point of difference between the ancient and modern drama, relating chiefly to artistic structure, is found in the severe simplicity of the former.* While in a modern play the scene may shift from London to Rochester, from Rochester to Markworth, from Markworth to Eastcheap, and so on, as often and as many times as the poet pleases, in the ancient plays the scene generally remains the same. In the modern drama, too, a much greater number of actors and variety of incident are admitted to the eyes of the spectators. Now-a-days it is quite proper that Medea should slay her children, and the infamous Atreus boil human limbs before the eyes of the people.† To see a man murdered is no strange sight. The stage effect is greatly heightened by such spectacles. But formerly such things must only be related,

* Much has been written by critics respecting the three unities. Perhaps we cannot better represent the value of such discussions than by quoting what Schlegel says on this point: "These famous three Unities, which have given rise to a whole Iliad of battles among the critics, are Unity of *Action*, of *Time*, and of *Place*. The validity of the first is unanimously acknowledged; but then its meaning is a contested point, and I add, it is in fact no easy matter to come to an understanding on the subject. The unities of *Place* and *Time* some consider quite a subordinate matter, while others lay the greatest stress on them, and maintain that without the pale of these unities there is no salvation for the dramatic poet. * * *

It is pleasant enough that Aristotle has been obliged, without ceremony, to lend his name to these three Unities, considering that he speaks only of the Unity of *Action* at any length, merely throws out an indefinite hint about the Unity of *Time*, and of the Unity of *Place* says not a syllable." For much more on this topic, see *Theatre of the Greeks*, p. 400 et seq., and for a word respecting the division of a drama into five acts, see *id.* p. 411.

† Hor. Ep. ad Pisones, v. 185.

and not acted. It is not necessary for us to suggest which would have the best, or rather the least pernicious, moral effect. On the other hand, we are not prepared to say that the scenic uniformity, and the great predominance of dialogue and narration over action in the ancient drama as compared with the modern, was really an excellence. It was more in keeping with the religious objects of the drama at that time, but would not probably be so well suited to the very different objects of the modern stage.

We have extended these introductory remarks much farther than we designed; for it was not our object to write an essay on the Grecian drama,* but simply to present some points which have been suggested in reading Woolsey's *Antigone*. This work passed to a third edition several years ago, and we understand that a fourth edition will soon be needed, notwithstanding the limited demand for a book which is read only in the highest schools in the country. We regard the fact as a gratifying proof that there exists among us some appreciation of what is excellent. In respect to critical learning combined with an extensive knowledge of antiquity, no editions of the ancient authors which have been published in this country rank higher than those of President Woolsey. This is in truth very faint praise, for we have ever regarded these books as models, almost faultless, and worthy to be compared with the labors of the best German scholars. We trust, therefore, that in the criticisms on the *Antigone* which follow, no one will misunderstand us because we have not pointed out what in our judgment are excellences as well as defects. The former task would be perhaps more difficult, and require a careful comparison, much beyond our present limits, of the work in question with the best editions of the *Antigone* now in use. One point however has so often forced itself on our attention, that we cannot forbear alluding to it:—the remarkable freedom in all of President Woolsey's works from everything like dogmatism. How pleasing a contrast do they present in this respect to many of the works of English scholars. To illustrate our meaning, we quote the following from Donaldson's *Antigone*:—"289, ἀλλὰ ταῦτα . . . ἐμὲ. In these lines there are several points which *previous Editors have overlooked*. * * * The adverb *δισταίως* is used here in a sense *which has escaped the commentators*," etc. Much of the same kind, yet more dogmatical, is found in Bloomfield's

* Those who desire may find much information on the subject of the ancient drama in Müller's *Hist. Gr. Lit.*; in the *Theatre of the Greeks*; in Grote's *Hist.* ch. lvii.; and in an interesting article of the *Bibliotheca Sacra*, Feb., 1849.

Thucydides. We cannot tell how convincing such annotations may be to others, but for ourselves we are involuntarily led to inquire, Who is Mr. Donaldson, that his opinion should exclude the possibility of any other person's being in the right? Is he exempted from the common liability of humanity?

ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινόν ἐστὶ τοῦ ἁμαρτάνειν. Ant. 1023.

The task which we have proposed to ourselves may seem as unnecessary as it is uncommon, nor should we have been guilty of this temerity were it not for the conviction that the work which we are examining will, as it deserves, long continue to be used, and that a free expression of doubts or even of different views—how shallow soever—may not be prejudicial to sound criticism.

In respect to typographical execution, the text is almost faultless. So also in the commentary, we have discovered scarcely an error which would occasion any trouble to the learner. In minor points we have observed a few things which can easily be corrected in a subsequent edition. When an oxytone is followed by English words from which it is not separated by any pause, the usage is not fixed. On p. 74 we have the expression, "γὰρ may be rendered," etc.; but on the next page, "γὰρ shows that," etc. On page 79 we have *ταχύς* and *ταχὺς* in the same position. On p. 78 *ταυτὸν* should be *ταῦτόν*, and on p. 80 *τινός* should be *τινός*. On p. 66 *τινα* should be *τινά*, and on p. 97 "τί" should be "τι." We have noticed a few other instances of the same kind. In the text, we find *πᾶς*, v. 776, instead of *πᾶς*; and v. 632, *ἡφον* for *ἡφον*. These two are the only mistakes which we have observed in the text, although we have examined it with some care.

We regret that the artificial divisions of the choral odes are not made more conspicuous than by the numerals at the bottom of the page. In this respect we like the execution of Donaldson's *Antigone* better than any other edition that we have seen. The interpretation of the odes is so much facilitated by an attention to these divisions, that they should be plainly indicated.

In perusing the commentary, we have noticed the following points:—

62—64. ὡς πρὸς ἀνδρας οὐ μαχουμένα, as though not meaning to contend with men, (i. e. we should think of ourselves as women, and as such not contend with men.)

We should give a slightly different turn to ὡς . . . μαχουμένα,

as if not intended (not meant rather than not meaning) to fight with men. On the construction of the 64th verse, we venture to propose something different from the ordinary explanations. We adopt the ordinary distinction between ταῦτα and τὰδε; and suppose the ellipsis of ἐστὶ. The sole wish of Ismene is to dissuade Antigone from the execution of her purpose to bury her brother. The apprehension of a terrible retribution, should Antigone disobey the decree, filled her mind with foreboding. Accordingly, after briefly enumerating the past calamities of their house, and presenting the possibility of their own miserable end in case of their disobedience, she adds: We must consider that we are women, not made for such deeds, and then forasmuch as we are governed by those who are superior in power, these things also (the things which you are talking about) are still more painful in the recital (ἀκούειν, lit. more painful to bear) than the present woes (the woes already pressing upon them).

71. The text reads ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ. With this reading ὅποιά is the neut. plur. accus. and ἴσθι is from οἶδα in the sense of γινώσκω. So the passage is explained in the note. This is certainly a very rare signification for ἴσθι. Hermann says—"ἴσθι non significat γίνωσκε," and the opinion of Hermann on such a point is very weighty. It would seem to us far more probable that Sophocles wrote ἀλλ' ἴσθ' ὅποιά (as Hermann, Boeckh and Donaldson read) σοι δοκεῖ, *Be such as seems good to you*, etc. The scholiast translates both ways.

In the 76th v. we hardly suppose the comma was intended to be written after σοὶ δ'.

103. χρυσέας, bright, refulgent.

Could we not translate the metaphor, and say with entire propriety, *the golden day*?

117. We cannot suppose a change of the figure at the beginning of the antistrophe without a fuller indication of it, although the word γένος is less naturally spoken of a bird than of a beast. The phrase πᾶς ὑπὲρ μελάρων is certainly as applicable to αἰετὸς as it could be to δράκων, and to our minds the picture is more striking. Consequently, below, 125-6, we understand (with Hermann, Wunder, Ellendt, and others) the word δράκοντι to be spoken of the Thebans. *So great a clang of war difficult for him to subdue was raised behind him by his dragon foe.*

235. δεδραγμένος, κ. τ. λ., seizing on the hope that I cannot suffer any other thing than that which is fated. This seems to be half comic, as though he meant to say, that he had no hope whatever of escaping unpunished.

We should rather translate, *seizing on the hope that I may not suffer*, etc. (τὸ μὴ παθεῖν). Comic and singular as this language appears and really is, we often hear something very similar. The drowning man who thought he should reach the shore because he was made to be hung, might have used the same words with the guard, provided he had understood Greek. But without any comic air, and with good reason, we are often supported by the conviction that nothing can befall us which is not appointed to us as our lot.

We think the editor has hit the exact idea of the 241st verse, although the other commentators, as far as we have examined, explain it differently.

251. χέρσος ἀρρώξ, *unbroken, waste land*. Hermann considers χέρσος an adjective.

The former part of this note is liable to confuse the student, inasmuch as by the comma after χέρσος in the text the editor seems to adopt Hermann's explanation.

289. The order is, ἀλλὰ ἄνδρες πόλεως, μόλις φέροντες, καὶ πάλαι ἐρρόθουν ταῦτα ἐμοί. ταῦτα refers to what the chorus had said, viz. : that the gods favored the burial of Polynices.

We cannot view the sentence thus, but understand ταῦτα (meaning the enactment of Creon) as the object of φέροντες. The arrangement of the sentence, added to the fact that φέρω is commonly transitive and βοθέω intransitive, renders the construction clear to us. The editor at the end of his note (the whole of which we have not quoted) states that others differ from himself in the interpretation of this sentence.

366. ὑπὲρ ἐλπίδ', *beyond his (previous) expectation*.

Were the expression ὑπὲρ τὴν ἐλπίδ', we should translate it in this manner, but as it stands we take it in a more general sense: *beyond expectation, beyond what might be expected* (by man himself or by any other being).

390. ἐξήνχον ἄν, *I should have thought*.

This seems to us an inadequate expression for the Greek. Would it be too positive to translate it, "I should have protested?"

404. The Greeks sometimes put the antecedent after the relative in apposition with it, in the second clause instead of the first.

Does the word "sometimes" give a correct impression of the actual usage of the Greek writers? Buttmann says, "very frequently," in explaining this construction. §143, 2, Robinson's Trans.

411. It seems to us that the force of *ἐκ* is not fully apparent unless we consider its connection with *ἐπήμενοι* as well as *καθήμεθα*. We understand the line to mean, *we went and sat down under the lee of (ἐκ) the highest hills (the tops of the hills).*

419. αἰκίζων, *laying waste, tearing off.*

Would not the common meaning of this word, *treating rudely*, be appropriate and even more expressive as containing a metaphor?

431. στέφει, *decks, adorns.*

Why then *στέφει* rather than *κοσμεῖ*? Is there no reason aside from the metre? We think *στέφει* is preferred on rhetorical grounds, being more specific. *She crowns*, (see Lidd. and Scott *sub voce*), or perhaps without the metaphor as we are inclined to understand it, *she encircles, she makes the libations to flow completely round*; not *she sprinkles in a circle* (*κύκλῳ περιβαίνει*), as the scholiast explains it.

435. καθίστατο ἄπαρνος . . . ἀπηρνείτο.

Does not *καθίστατο* denote the composure and resoluteness of Antigone? Thus, *she stood composed denying nothing.*

439. λαβεῖν depends on ἡσσω, *less to receive*, i. e., *to be received*. Comp. Electra, 1016.

Would it not be a simpler grammatical construction to take *πάντα* as the object of *λαβεῖν* and *πέφυκε* as used impersonally. *It is my nature to take all this as inferior to my own safety.*

457. ζῆ, *are in force*. Comp. Œd. Rex., 482.

Would it be improper so to translate ζῆ as to retain the expressive metaphor? *These things are not of to-day and yesterday, but ever live*, etc.

493. ἐν σκότῳ is translated *in secret*. Would it not be more exact and equally appropriate in the connection to say, *in darkness*?

528—530. The sense is *a cloud (of grief) over her brows, by bedewing her fair cheek, mars the beauty of her blood-red face.*

Hermann explains *αἱματόεν* by ὥστε αἱματόεν γενέσθαι, which expresses the idea more justly, as we conceive, since we should scarcely speak of the beauty of a blood-red face. Cf. the editor's note on vv. 25 and 571.

537. τῆς αἰτίας. The case is often determined by the more remote of two verbs.

Would not φέρω, even though συμμετίσχω were not expressed, naturally take the genitive τῆς αἰτίας, in the sense, *I bear a share of the blame?*

564. We understand μένει and ἐξίσταται not in the figurative but in the literal sense: *for when we are in adversity even the mind that is born in us, whatever it be, does not remain but withdraws.*

In 565, with σοὶ γοῦν, supply ἐξίσταται, x. τ. λ.

It is not strictly true that ἐξίσταται is to be supplied with σοὶ γοῦν, but rather ἐξίστατο, which is suggested by ἐξίσταται.

635. καὶ σύ μοι, x. τ. λ. The sense is perhaps, *and thou, if thou hast good counsels for me, controullest me, for these (counsels) I will follow.*

This passage has been interpreted in different ways by different critics. Indeed we are not to overlook the fact that an intentional ambiguity on the part of the poet would be quite natural here. The ambiguity lies in the participles ἔχων and ἡγουμένον, which may denote either time, cause, or condition; and also in the form ἀπορροῖς, which may be either indic., subjunct., or optat.

639, 640. οὕτω διὰ στέρνων ἔχειν, *so to feel*.—ἐστάναι πάντα ὀπισθεν, *that all things are to stand behind, be placed below, thy father's will.*

This translation would suppose the ellipsis of ὥστε. We understand the passage thus: *Right! my son, for thus (i. e. in accordance with the principles just avowed) it is necessary to keep in mind that all things stand second to your father's counsel. To keep in mind, διὰ στέρνων ἔχειν. Cf. διὰ στομάτων ἔχειν, Hdt. 6, 136.*

687. Donaldson translates this line,

Howbeit that task might well beseem another.

This supposes for the subject of γένοιτο, λέγειν ὅπως σὺ μὴ λέγεις ὀρθῶς τὰδε. We were at first quite inclined to consider this the true interpretation, as agreeing best with the context, besides being the most simple and natural, but we could not dispose of the καὶ before ἐτέρῳ. We think, whatever might be the impression of the Athenian on hearing the beginning of the line, the word καὶ would so modify and fix the idea, that no ambiguity would remain; no more than with the reading λέγοιτο adopted by Wunder. Translating as literally as we are able, the line would read thus: *and yet there might be even in another (or in another also) that which is well.*

762. ἐν ὀφθαλμοῖς is for the instrumental dative without ἐν, the preposition being used because the power of seeing is in the eyes.

We cannot see any reason for departing from the ordinary interpretation of this phrase: Latin, *in oculis*, before the eyes, Lidd. and Scott; "vor Augen," Boeckh's translation of the Antig. In like manner Pape, τὰ ἐν ὀφθαλμοῖς, das was vor Augen offen daliegt, Theat. 174, c.

In v. 765 the sense is, *that you may rave in the presence of those of your friends who wish (to be with you, and not in mine).*

It does not seem natural to give ὥς this signification after προσόψει; you shall nowhere look upon me *that you may rave*, etc. We should interpret it, you shall nowhere look upon me, *since while among those who desire to be of your friends you rave as a madman.*

In v. 840, we think ὀλλυμέναν presents a difficulty in the way of the learner which he would hardly know how to surmount. The connection obviously requires the perfect instead of the present; and Wunder cites two examples from Euripides to prove that ὀλλύμενος, like οἰχομαι and θνήσκειν, may be perfect in signification. These citations are not very decisive, as the reading in both passages is disputed. The common reading is ὀλομέναν, which Hermann (editio tertia) adopts. Boeckh and Donaldson read οὔλομεναν, which must be understood quite out of its ordinary signification. The only objection to ὀλομέναν is found in the metre, and this difficulty Hermann attempts to remove. We think the weight of the objection lies against ὀλλυμέναν and οὔλυμέναν.

910. εἰ τοῦδ' ἤμπλαχον, *if I failed of marrying this one, i. e. the first.*

We do not understand the idea of the editor. We suppose the clause means, *if I lost this one (τοῦδε, sc. παιδός).*

1001. βεβαρβαρωμένῳ, schol. ἀτάχτῳ, wild.

So it is understood by Ellendt. Another schol. says ἐρμηνευθῆναι μὴ δυναμένῳ. Boeckh says, in verworren Wuth. Donaldson renders it *inarticulate*. So Lidd. and Scott. The truth is both are right, as the word includes both ideas, but we think the notion *inarticulate* is made more prominent by the connection.

1018. γόνον must, I think, be joined with πλήρεις.

βορᾶς we understand to limit πλήρεις, and γόνον to limit βορᾶς.

1035. There seems to be some discrepancy between the note and the text.

In the notes upon the last three hundred lines, we had marked some passages, but our time and space forbid that we should add to these already too extended criticisms.

It should be remarked by way of explanation, that in quoting from the editor's commentary, we have seldom transcribed a note entire, but only that portion of it respecting which we had some scruple. We should be very sorry, however, if by so doing we had in any case misrepresented the idea.

The above criticisms are made with a full consciousness that many or even all of them may be founded in error, yet with a sincere desire that a friendly and unreserved expression of different opinions may become as common in our country as it is now rare.* Fault-finding is ever easy, and as thankless as it is easy. Not so with fair criticism. If we have escaped the former and approximated the latter, it may appear that we have not studied in vain the admirable manner and spirit of the editor whose work we have been examining.

ART. V.—ELEMENTS OF WESTERN CHARACTER.

BY J. M. PECK, OF ROCK SPRING, ILL.

THE vast country lying upon the "Great River,"† and its thousand tributaries, heretofore called the "*Western Valley*," and by people in the Atlantic States, the "*Far West*," will soon be called the **CENTRAL VALLEY OF THE UNITED STATES**.

It extends through thirty degrees of longitude, and twenty-nine degrees of latitude; is nearly one thousand five hundred miles square, and has an area of about two millions of square miles, or one thousand two hundred and eighty millions of acres.

In no part of the globe, with such a variety of climate, can so great an amount of arable soil be found for cultivation, yielding in such variety and abundance all the necessities and most of the luxuries of life. Making a very liberal deduction for desert plains and uninhabitable mountain tracts,

* This article was written before President Woolsey's review of Champlin's *Æschines* had appeared.

† This is the literal translation of the aboriginal name, written variously by the early journalists. Marquette spells it "Missoissippy;" Hennepin, "Meschasipi." *Sape* is river—running water. The prefix means "great," "big."

there will remain one million seven hundred and fifty thousand square miles, or eleven hundred and twenty millions of acres of fertile land, for the subsistence of an immense population, in a state of high civilization.

Let this vast Valley become as populous as the State of Ohio now is, with forty thousand square miles and two millions of people, (fifty to a square mile,) and it will contain eighty-seven millions five hundred thousand persons. Let it contain the same population as Illinois now does, estimated at eight hundred thousand, or fifteen to each square mile of land, and it will have twenty-six millions two hundred and fifty thousand.

Massachusetts, by a recent census, is rated at nine hundred and fifty thousand. It has but seven thousand eight hundred square miles; giving a population of one hundred and twenty to each square mile of territory. Let this Central Valley become as populous in its habitable portions, and the number will be two hundred and ten millions. Is there anything incredible in this? Will not this ratio be attained in a less period than that in which Massachusetts has been gathering its nine hundred and fifty thousand? And of what amazing importance to the whole world—to the cause of Christianity, literature, science, free institutions, and human progress—will be the elements of character which shall be developed in that immense population.

Throughout this Central Valley of the United States society is now in a forming condition. The venerable maxim, "*Know thyself*," is not less applicable to communities than to individuals. Without correct knowledge of the natural resources of our country; the genius and tendency of our social, political, literary, and religious institutions; of the remote influences that tend to the formation of our national character, and of those principles that control its development, we cannot cherish the good and successfully cast out the evil. Nations not only differ from each other in elements of character, but sections of the same nation exhibit diversities in manners, customs, habits, and modes of thinking and feeling. There are peculiarities in the elements of character which distinguish between the Northern and the Southern—between the Eastern and Central Valley States. And those elements which are to descend along the line of continuous generations, are now in process of fusion amongst the people in this great Valley. The habits that are now forming,—the customs we now adopt,—the schools and colleges founded in this generation,—the political dogmas now proclaimed from the stump, and

shaped into resolutions, and reiterated in the halls of legislation,—the doctrines and duties of religion enunciated from the pulpit,—the ideas, thoughts, and feelings sent forth in the daily and weekly periodicals, or stereotyped in the more permanent volume,—the electric fluid that passes along the wires of the telegraph,—the living example of the humblest individual who occupies the most obscure position of society,—all are concerned in forming the character and determining the destiny of future ages.

Our whole nation has a duty to perform, a destiny to fulfil, beyond that of any nation on earth. And however chimerical the idea might have been regarded a generation past, it has become the sober conviction of far-reaching minds, that this Central Valley has a most important part to perform in this vast development of Providence. If this nation is to take the lead in the moral and political regeneration of the world, it is obvious that this great work must be consummated through the agency of the population on the waters of the Mississippi. Here is a vast territory of the most fertile soil, capable of sustaining a number equal to the present population of the globe. Here will be the *people*, the *wealth*, and the *political power* for mighty achievements in a brief period of time. The commerce and manufactures of the Atlantic States, for a period, may give some peculiar advantages to that section. But in this Valley is to be the central power of this nation, and, with the blessing of Heaven, it will affect in a high degree the freedom, intelligence, morals, and religious character of the world.

In view of these facts we are led to an investigation of THE ELEMENTS OF WESTERN CHARACTER;—*their origin, progress, and present aspect.*

To have clear and correct ideas of this subject, it is necessary to trace some portions of the history of our ancestors, and the remote causes that have operated in producing modifications of character in different sections of our country.

The people of European extraction, in this Central Valley, originated from several sources. The two principal streams are of Anglo-Saxon origin. They proceeded from the old country through New-England on the north, and through Virginia and the Carolinas on the south. New-Jersey, Pennsylvania, Delaware, and Maryland have sent out streams which have commingled with the others. Colonies of French at remote periods were planted on the banks of the Mississippi, and have left a few traces of their peculiarities. Germans of the olden stock from Pennsylvania, Virginia, and North Carolina have spread their descendants over this Valley. Large

accessions of an improved class of Germans have more recently settled amongst us, and every succeeding year adds many thousands to their numbers. The warm-hearted, impulsive Irishman is here, and Wales, likewise, has had no small influence in the formation of our national character. All these classes have been modified from the circumstances under which they have been placed, and from commingling with each other.

No influence strikes as deep, and makes as permanent impressions on the character of a people, as religion. Next in effect are political institutions. To these may be added systems and modes of education. Let us analyze these elements of character as they are peculiar to each class.

As a distinct class, the PURITANS, whom in this connection we are first to consider, had their origin in the middle of the sixteenth century, under Queen Elizabeth, though their principles had been diffused through the kingdom with various success for two and a half centuries. During the reign of Elizabeth the Protestants were divided into two parties: those who adhered to the liturgy and ceremonies of the Episcopal Church, as established in the reign of Edward, and those who desired to introduce a more simple, and, as they considered it, a purer form of worship. The Queen and a majority of the clergy were tenacious of the liturgy and the ecclesiastical forms. The fancied efficacy of baptism for the removal of original sin, and the virtue of the Holy Eucharist in sustaining spiritual life in the soul, lay at the foundation of High Church Episcopacy. The priestly office, derived by apostolical succession, gave efficacy to these rites, and produced a radical change in the unconscious babe when brought to the baptismal font. The party who dissented from these views were called Puritans. They objected to the hierarchy as unscriptural—to kneeling at the sacraments—to the sign of the cross in baptism—bowing at the name of Jesus—wearing the surplice and other vestments in divine service. The name *Puritan* was also applied to all those religionists who were conscientiously strict in morals, and favored the principles of civil and religious liberty.

Elizabeth, her ministers and judges, treated the Puritans with great harshness and rigor during her long reign. On the accession of James I. they expected more indulgence, but disappointment soon came. The arbitrary and despotic power of the Stuarts prevailed, and many of the most zealous Puritans fled, first to Holland and then to New-England, where they laid the foundations of free institutions

on this continent. They brought with them, however, an error which long survived and wrought incalculable mischief. The mistake of the New-England Puritans, for which they were indebted to that peculiarity of Calvinism, consisted in taking the Jewish theocracy as their model for Church and State. Their civil polity was a species of theocracy.* God was to govern *his people* who were communicants in the church, the special objects of Divine favor, and in covenant relationship with Heaven and one another. Hence regular church membership was an indispensable qualification to citizenship in the State. The menial servant, or bond slave, who was a member of the Church, had the right of suffrage. Thus an aristocracy, not of wealth but of religion, was the basis of this New-England colony. Other States have restricted political rights to the opulent, to freeholders, to the first-born; but the Puritans of Massachusetts established the commonwealth on the visible church, and recognized those only as citizens who gave evidence that they were in covenant with God. Moses and Aaron—the magistrate and the priest—occupied separate departments in the same government. Hence in conformity to their model the laws of the Jewish theocracy were enacted to regulate the duties of men to God. Human legislation, both mandatory and prohibitory, fixed the obligations and defined the duties of the first table of the Decalogue.

To many persons there appears to be a singular contradiction in the character of these “pilgrim fathers.” Their principles of civil liberty were high-toned and firm, and yet they persecuted and banished those who entertained opinions and followed practices in religion different from their own. It has been urged in their defense that it was “the spirit of the age,”—that but a limited toleration was permitted in any government,—that they had left their native land, braved the dangers of the ocean, and entered an untrodden wilderness, to enjoy their peculiar religious opinions, and that it was right therefore for them to exclude from their social compact those whose erroneous principles might corrupt and disorganize their confederacy. This defense is wholly untenable. It assumes that men may enact and execute laws concerning the worship of God. The “spirit of the age” is no excuse for intolerance in New-England, for these

* This applies more directly to the colony of Massachusetts in distinction from the Plymouth colony. The Plymouth colonists were Independents, or “Brownists;” the former had been connected with the State Church in England, and were less scrupulous on this subject.

Puritans knew it to have been declared, "*My kingdom is not of this world : if my kingdom were of this world, then would my servants fight*"—use force to protect me.

The Puritans held democratic views, and their earliest and most simple form of government was a democracy. Their church government was congregational; in some instances independent; but they committed the fatal blunder in their legislation concerning the first table of the Decalogue. Of *true religious freedom* they had no just conceptions. They supposed men should enjoy freedom of conscience when they were *right*, not when they were *wrong*; they, the Puritans, being at all times the judges. Both Catholics and Churchmen, in the most intolerant times, would have been content to reason thus.*

The true glory of the Puritans is found in their system of education. Every child was reared by the genius of their institutions. Domestic discipline, though rigid, was generally judicious and effective. Schools sprang up by the side of their first temples of worship,—as open and free as they,—and here were gathered the entire generation of children. That feature has been the mark and boast of Puritanism through successive ages, and has stamped a distinctive character on the New-England family, how broadly soever diffused. Patient, frugal, laborious, enterprising, and of pure morals, they were destined to bear a noble part in peopling a continent, and working out the problem of its civilization. They have spread over the State of New-York, and entered the great Valley by the Lake country and the Ohio river.

* When Roger Williams announced that the magistrate had no power to legislate concerning the first table of the Law,—of man's duty to God,—the Puritans were amazed at the heresy of the minister. He made the distinction which is now clear as the sun. He, though then a pædobaptist, caught the grand idea, the true and only principle of religious liberty. Mr. Bancroft eloquently says:—

He was a Puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding. In the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole and effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul.

The doctrine contained within itself an entire reformation of theological jurisprudence. It would blot from the statute book the felony of nonconformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish all tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith; and never suffer the civil government to be enlisted against the mosque of the Mussulman, or the altar of the Fire-worshipper,—against the Jewish Synagogue or the Roman Cathedral. (Bancroft's United States, vol. I. p. 387.)

These principles led Roger Williams into collision with the Puritan clergy and the Commonwealth of Massachusetts. He could hold no communion with intolerance; for, said he, "the doctrine of persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Christ Jesus."

And where is the State or the county in the Union where they are not to be found ?

The second great stream of Anglo-Saxon emigrants into which we must search for elements of Western character, for lack of a more convenient term, we will denominate the CAVALIER. This class originated from the "High Church" party of Queen Elizabeth's reign, possessing none of the peculiarities of the Puritans. These were the colonists of the Southern States. Those who imagine that the existence of African slavery in the South has given the distinctive elements of character which there prevail, have overlooked the facts of history, or have exceedingly vague and indistinct ideas of those elements. The peculiar features that distinguish the South from the North—the Virginian as a type from the New-England Puritan—must be sought for in the age of feudalism and in the institution of chivalry in Europe.

During the golden age of chivalry we behold a cluster of virtues in the character of a true knight, which commands our admiration. His deportment was manly, and at the same time condescending and gracious. His word was inviolable, and he chastised that falsehood in others which was the object of his abhorrence. Probity, affability, generosity, and hospitality were characteristic virtues. Personal bravery, a keen sense of honor, and the conviction that it was his duty to defend himself and revenge personal insults, especially impeachment of his veracity, established, if it did not lead to, the practice of duelling, or "trial by single combat."

These traits of character, so far as they were separated from severe religious ideas, were suppressed and destroyed by the feelings and convictions of the Puritans. In England the Cavalier party in the reign of Elizabeth were High Churchmen and zealous Loyalists ; but it is a curious and interesting fact that, in less than half a century, a residence in the woods of Virginia, Carolina, and Maryland converted them into sturdy Republicans. They remained zealous Churchmen a century longer. The English Parliament and the oppressive misrule of Governor Berkley wrought wonders in the transformation of the Virginia planters. Bancroft says :—

The pressure of increasing grievances began to excite open discontent. Men gathered together in the gloom of the forests to talk of their hardships. The common people, half conscious of the rightful remedy, half conscious of their wrongs, were ripe for insurrection. A collision between prerogative and popular opinion ; between aristocracy allied with

royalty and the great mass of numbers resting on popular rights ; between the old monarchical system and the American popular system, was at hand. American freedom had then the principle of life, but was unconscious of its vitality.*

Just one hundred years later American independence was proclaimed. High-Churchism in Virginia perished, as the principles of popular liberty arose.

The elements of character of the Cavalier class that settled Virginia, when unrestrained by any higher religious principles than its early Church establishment produced, were gayety, gallantry, fondness for amusement, keen sensitiveness of honor, passionate fondness for the country of their birth and the honors of family distinction, hospitality, and generosity. They were fast in their friendships, but implacable as enemies. Bravery and magnanimity were prominent virtues.

There are some peculiarities of character in South Carolina which differ from those of Virginia or any other State. These peculiar elements, which have found their way in a modified form into the lower States of this Valley, are of Huguenot origin.

Under the persecutions of Louis XIV. of France, who, in advanced life, became a superstitious bigot, and a dupe of the priests and the infamous Madame de Maintenon, the Huguenots, one of the branches of the great Calvinistic family, suffered severe persecutions. Many escaped to the American colonies. A few Huguenot families settled in New-England, more in New-York and the Middle States, but by far the largest number went to South Carolina, and gave a peculiar tinge to the character of that colony. They possessed the exalted faith, the indomitable patience under persecutions, and the deep-toned piety and religious reverence of the Puritans. But with these were blended many of the elements of character which are found in the Cavaliers. The enthusiasm, the high sense of honor, and the profuse hospitality of the latter belonged to the Huguenots of the South.

Another circumstance has had its influence in moulding the character of South Carolina. In all the other colonies, the introduction of African slavery was gradual, and in most cases, as in Virginia, it met with resistance in the remonstrances of the colonial Legislatures. But in South Carolina its existence is coeval with the first plantations on Ashley

* Vol. II. p. 214. The historical facts of this wonderful change are recorded in the preceding and subsequent pages of this popular history.

and Cooper rivers. "Of the original thirteen States, South Carolina alone was from its cradle a planting State with slave labor."* And to this day her statesmen plead for the institution as a desirable appendage to a republican government.

Another element in South Carolina character was derived from Scottish exiles, and a third from Dutch emigrants from New-York and Holland. And at a later period some colonies of Welsh gave another element to her character. Emigrants from this State have crossed the mountain range to Mississippi, Louisiana, and Texas; but these original elements are becoming modified by being mixed with others in these South-western States.

North Carolina has some shades of character diverse from its immediate neighbors. Its population was early modified by settlements of New-England Puritans along the shores of Albemarle Sound and Cape Fear river, and by numerous Friends or Quakers in the midland district. Its low swamps and pine barrens have produced some changes in the elements of character of its native population, which have passed through another modification consequent on emigration to Tennessee and other Western States. From the same hive swarms have gone to southern Illinois, Missouri, and Arkansas.

Perhaps this is the proper place to draw some contrast between the characteristics of the North and the South,—the elements of the PURITAN and the elements of the CAVALIER. It is a difficult and delicate task, but it is necessary to our purpose. We have generous and liberal readers, and will make the adventure.

If the Puritan had the crime of sectarian intolerance, the Cavalier had the vices of dissoluteness. If the Cavalier was brave from gallantry of spirit, the Puritan was dauntless from the fear of God. Chivalry did honor to monarchs and nobles, whose smiles it courted, and whose frown it dreaded as disgrace. Puritanism, disdaining all ceremony not sanctioned by the Word of God, would not bow the knee to the name of Jesus in the liturgy, nor bend the body to any earthly power. Chivalry would lose its life rather than equivocate in language, or deviate a hair's breadth from the strict line of honor. The Cavaliers were proud of their loyalty; the Puritans boasted of their love of liberty. Chivalry delighted in outward show, sought after pleasure, multiplied amusements, and regarded privileged classes as essential to society. Puri-

* Bancroft, vol. II. p. 170.

tanism bridled the passions, and developed the virtues of self-denial and philanthropy. The former valued courtesy; the latter, justice. Chivalry was patriotic, and adorned society with graceful refinements. Puritanism founded national glory in the diffusion of universal education. The Cavalier is moved by a sense of honor; the Puritan is influenced by a consciousness of duty. Is the Cavalier open, frank, and undisguised in all his actions? The Puritan is too often influenced by policy, and carries his measures by calculation. Is the Puritan saving, industrious, and economical? The Cavalier is liberal, hospitable, and profuse.

These contrarieties of character have met, and are becoming commingled in the character of the people in the Central Valley.

As illustrating how trivial circumstances produce lasting effects on the manners and sympathies of continuous generations, we mention one more fact and its results. The Puritans chiefly came from the towns and villages of the mother country. The Cavaliers came from the country, and their posterity to this day are fond of rural life, and live on plantations, or farms, surrounded with retainers.*

But of the influences that are at work amongst us we must not overlook the *German character*. The German is patient, plodding, industrious, frugal to parsimony, thrifty in his affairs, and has the singular faculty of *minding his own business*. He never frets under disappointment, nor becomes discouraged from difficulties. He says little, but thinks the more. All Germans read, all reflect, and all soon find out whatever it is for their interest to know. The German explores hidden things,—enters into the internal man, and deduces conclusions from the workings of the mind. Hence the studious, literary German philosophizes for everything, and runs into reveries; the illiterate discovers witches, spirits, and the potency of charms in his investigations. No people equal

* This difference is very striking between the habits of the people of the Northern and Southern States. It originated in elements of character far behind African slavery. If a traveller in the Northern States looks for intelligence, refinement, wealth, and liberality, he finds it in and contiguous to the towns and cities. The reverse exists in the Southern States, and to a very large extent in this Central Valley. Merchants and lawyers, who have their warehouses, stores, and offices in the towns and cities, which they attend during business hours, have their family residences in the country. Hence there are so few towns in the South, and these the abodes of the less refined, less wealthy, and less intelligent classes. This diversity of character is strikingly manifest in Illinois. The northern section, in their mode of settlement and living, have a multitude of thriving towns. In the middle and southern sections, a majority of the population being from the Cavalier stock, this trait in the Cavalier prevails. The better class of people, unless business compels them to reside in a town, are found at their country residences.

the Germans in patient, plodding, prolonged investigations, whether in history, science, metaphysics, or theology, and none are more profound antiquarians. But we must not trust a German to draw inferences. We may take his statements, but his deductions are to be received with studious caution.

The German immigrants to this Valley are of two classes: those from the old Pennsylvania stock, and the later immigrations from Europe. The Germans who came to America before the Revolutionary War were more illiterate and far less enterprising than modern immigrants. The people of all the countries of Europe that speak the German language have advanced greatly in intelligence during the last half century. Education and knowledge have been diffused amongst the masses in Germany, since the French Revolution. The early German immigrants of Pennsylvania, whose descendants have spread over all the Valley States, were generally illiterate. They settled in Pennsylvania in colonies, had little direct intercourse with the Anglo-American race, kept their own language and customs for three or four generations, and remained *Germans*.

The immigrants from Germany now pouring like a flood through this Valley are rapidly becoming *Americanized*. They amalgamate with the native population, learn our language, adopt our habits, and manifest a deep interest in all that concerns our country. The next generation will be thoroughly incorporated with our people, modifying to some extent the elements of character in succeeding generations.

To the *French* we allude as the explorers and colonists of the country on the Mississippi. They first came to this country from Canada, by the Lakes and Illinois river, but in the early part of the eighteenth century they came by the Gulf of Mexico. For some years their principal landing was Biloxi, below Mobile, but after the founding of New-Orleans, that became the port to which ocean ships were navigated.

The characteristics of the French are vivacity, gayety, and contentment. The leaders in the early French colonies were gentlemen of education and fortune, while the majority were illiterate, possessing little property and less enterprise. They were a contented race, unambitious, ignorant of the prolific resources of the country, and destitute of the least perception of its future destiny. They never troubled themselves with the affairs of government, nor showed the least inclination for political domination. They were a frank, unsuspecting, joyous people, and careless about the acquisition of property.

Hence they have engraven no very deep lines on the character of the West.

The impress of the *Irish* proper on the character of this Valley has not yet appeared in any very distinct form ; but the *Scotch-Irish* have made their mark here. In religion they are more commonly found among some of the subdivisions of Presbyterians, though occasionally, from intermarriages in former generations, they are Roman Catholics. All who have the appellative *Mac* to the family name are of *Scotch-Irish* stock.

But though scarcely noticed by any writers, for some of the most prominent lines of our national character, and those which in a peculiar sense distinguish us from all other people, we are indebted to *Wales*, the country of the descendants of the ancient Britons. Those readers who have not examined the subject, would scarcely suspect how large a proportion of our population are from this stock.* The Clay family

Kentucky, though bearing a Scotch name, by the maternal side through three successive generations have a large admixture of Welsh blood. The elements of Welsh character are seen in a strong and vigorous intellect, indomitable energy, great courage, an elevated faith, high moral sentiments, deep emotion, with vivacity, zeal, and benevolence.

With Welsh character is commingled the industry, enterprise, and piety of the Puritan, and the chivalry of the Cavalier. The Welsh are impulsive, yet prudent and cautious ; firm even to obstinacy, yet courteous. They are fixed in their friendships, but implacable as foes. Their elements of character are infused largely throughout our nation, but in no part to a greater extent than in this Central Valley. Their strong attachment to civil liberty is only excelled by their stern devotion to religious freedom. For nearly seven hundred years they resisted the Saxons and Normans, defending with patriotic heroism their mountain fastnesses ; and it was not until the thirteenth century that they submitted to the throne of England under Edward I. From that date the elements of Welsh character began to exert a transforming influence on the phlegmatic Anglo-Saxons, and the chivalric Normans. Our American idea of perfect *religious liberty* as a feature of civil government is an original Welsh idea. Jesus Christ taught the principle as a

* The following family names indicate Welsh origin : Avar, Abrahams, Bowen, Catesby, Davis, Davids, Davey, Dewees, Evans, Edwards, Griffith, Howell, Hughes, Jenkins, Jones, Johns, Keith, Lewellyn, Lowell, Matthews, Matthias, Morgan, Miles, Morris, Phillips, Powell, Rhees, Roberts, Rodgers, Seward, Sewall, Pawling, Paulding, Peters, Thomas, Vassar, Williams, Wyngate, and Wycliffe.

distinctive feature of the gospel : "*My kingdom is not of this world. If my kingdom were of this world, then would my servants fight.*" All force in propagating Christianity is prohibited by this declaration. In its introduction into every pagan nation, Christianity has met with determined hostility from the priesthood and the State, except in ancient Britain. Welsh historians declare that by the Druids the sentiment was taught that the *mind* should receive no coercion. "*Truth against the world,*" was the expressive form in which they uttered this sentiment ; and certainly, from the earliest introduction of Christianity, the ancient Britons never persecuted the disciples of Christ.*

From Wales many colonies came to New-Jersey, Pennsylvania, Delaware, and other States, in the latter part of the seventeenth and beginning of the eighteenth century. The Baptists in the United States properly originated from Wales, and descendants of this singular people are to be found in our churches throughout the Valley States.

The true principles of religious freedom, of the genuine Roger Williams type, have ever prevailed in this section of the United States. None of our statute books have been disgraced by laws regulating man's duty to God. No person was ever fined for non-attendance on religious worship, or for violation of the sanctity of the Sabbath ; and not a particle of legal support has been granted by any State to encourage and promote religious instruction. And in no country, reclaimed in so short a period from an entire wilderness, and now containing a population of nearly twelve millions, has the experiment been so auspicious to the interests of pure Christianity and sound morals, as in the States of this great Valley. Laws are enacted to protect man from the aggressions of his fellow-man, but in no case to regulate the duties man owes to God. By the voluntary labors of Christian ministers and Christian churches, thus left entirely free to act, while protected by mild and wholesome laws in the enjoyment of their religious rights, have the doctrines and morals of Christianity made steady advances even upon the rapidly increasing population.

We have thus traced the elements of character, from remote sources in the ancestry of the various classes of people who now inhabit this Central Valley. Amongst us is the *Puritan*, with his conscientious sense of duty, his fear of God,

* We throw out this thought to elicit investigation. There are Welsh writings extant of great antiquity, and there are Welsh scholars who should bring out these hidden treasures.

and his respect for human law,—his rigid morals, his active habits, his industry and thrift, his self-denial and philanthropy, his restless desire to carry out his views by the strong arm of law, his efforts for universal education, with the interest he feels in every one's business,—his tendency to sectarian intolerance, and his policy and calculation in the management of affairs. We have the *Cavalier*, with his gallantry of spirit, his love of ease and pleasure, show and amusement,—his courtesy, patriotism, and high sense of honor,—his open-hearted candor and frankness,—his liberality, hospitality and profuseness,—his self-complacency and self-esteem, and his quick resentment of injuries sustained or imagined. We have the *German*, with his patient, plodding, industrious, and parsimonious habits,—his taciturnity,—his reflecting, sagacious mind,—his susceptibility to religious emotions, when its sacred truths are presented in his native language,—his quiet manners, and habit of never meddling with his neighbor's affairs. The volatile *Frenchman* has left but slight impressions of his vivacity, hilarity, and contentment. The *Irish* have traced a few deep lines on Western character. To the *Welsh* we are indebted for a far larger share of our prominent elements.

And can these distinctive characteristics long remain? By no means. The fermenting process is in operation. Different and contrary elements are becoming commingled. The fusion is in process. A new, and we hope a better amalgam will yet be produced than ever existed in the original sources.

Let us take a hasty glance at the results already produced in some of the older Western States. The foundation of society in Kentucky was laid by emigrants from Virginia and North Carolina. With these commingled the Germans and Scotch-Irish from Pennsylvania.

The emigrants from Virginia, before their removal westward, had become modified to a considerable extent from the chivalry of their ancestors. High-Churchism had perished in the American Revolution;—the contest for perfect religious freedom had gained the entire ascendancy, and Baptists and Presbyterians in the "Old Dominion" had done much to promulgate a pure religious democracy. The Revolution had swept away every vestige of royalty, and the ancient aristocracy of the Cavalier had been changed into sturdy republicanism. But the circumstances of the pioneers to the western wilderness did much more in modifying former habits and introducing the largest social equality. Judge Hall says: "Hospitality and kindness were amongst the virtues of the

early settlers. Exposed to common dangers and toils, they became united by the closest ties of social intercourse. Accustomed to arm in each other's defense, and aid in each other's labors,—to assist in the affectionate duty of nursing the sick, and the mournful office of burying the dead,—the best affections of the heart were kept in constant exercise; and there is, perhaps, no class of men in our country who obey the calls of friendship, or the claims of benevolence and philanthropy, with such cheerful promptness, or with so liberal a sacrifice of personal convenience, as the people of the West.”*

We know this to be a truthful sketch. What was here said of Kentucky by a distinguished Western writer twenty years ago, is applicable to the population generally of every State in this Valley. In by-gone years we have read in Eastern periodicals, as we have in the books of English tourists, and as we now read of Arkansas and Texas, marvellous stories of the ferocity of Western men. Even the name Kentuckian abroad was once associated with fighting, dirking, and “gouging.” It is scarcely necessary for us to affirm that the *people* never deserved that character. In all newly-settled countries there are a few persons who have fled from justice in other communities, or who are impatient of restraint, and until law and jurisprudence are firmly established, they are annoying. But we affirm from personal knowledge that a very large proportion, quite as large as in older communities, are peaceable, industrious, moral, and well-disposed persons. They live together in great harmony, with little contention and less litigation. The backwoods people are a generous and placable race. They are bold and impetuous; and when differences do occur, they are more apt to give vent to their resentments at once, than to brood over their wrongs, or seek redress from the law. The pioneers of the West were bold and daring when opposed to a common enemy, but amiable in their intercourse with each other and with strangers, and habitually inclined to peace.

The Puritan also becomes modified by living a few years in this Western Valley. If the peculiarities of speech and intonations of voice betray his origin to the critical observer, the elements of his character are changed, and he becomes a new man. So it is with every class.

There is a fearlessness and independence of spirit in our frontier population. They were schooled to encounter the

* “Sketch of the West.”

hardships and surmount the difficulties of a new country, and thus plant the standard of civilization and pure Christianity in these Western wilds.

The duties of the household were discharged by females, who attended the dairy, performed the culinary operations, spun, wove, and made up the clothing for the whole family, carried the water from the spring, and performed much other laborious service, from which the sex, in a more advanced condition of society, are happily exempted. The building of cabins, making utensils and furniture, clearing land, hunting game in the woods, planting, cultivating, and gathering in the crops, and when in contact with Indians, erecting forts and defending the stations from assaults, were the appropriate duties of the men. And there is nothing in the exhibition of these facts that requires apology. They are common to frontier *life*.

These circumstances have had great influence in modifying the original elements of character, and giving to society in this Valley its present peculiarities.

The contact, and often fearful contests of the fathers and mothers of the West with the aborigines of the country, served to produce some diversity of character. Much more may be attributed to the scenery with which they were surrounded, and the deficiencies that have existed in the means of education, common in the older and more populous countries. For a long period there were few post roads, or even carriage ways in this Valley,—few books and fewer periodicals. Very few of the pioneers had opportunity of reading even a weekly village gazette. But the boundless extent of country; its great rivers; its mountain ranges, passed by every emigrant; its vast forests and dense cane-brakes; its wild inhabitants, brute and human, all presented matter for contemplation and study. The border wars, and hardy rustic enterprise in opening forests, and building up villages, towns, and cities, gave to the mind peculiar energies, and awakened and stimulated the faculty of observation, and elicited and even created talent.

The destitution of those arts and inventions by which the inhabitants of older countries accomplish their ends, made it necessary for the people to invent and substitute others, as emergency required. This invigorated their faculties, and awakened feelings of self-reliance. Experience has proved that this condition of society is peculiarly favorable to the reception of new truths. Hence this Valley is pre-eminently

the place where discoveries and new principles are received with avidity, and promptly submitted to the test of experiment.

Society amongst us is not yet moulded into *castes*; the possession of wealth, or devotion to the learned professions, has produced no social distinctions. Young men of talents and virtue rise from the poorest and most obscure parentage to the highest posts of honor without obstruction.

Without dwelling further on details, we will state, in a few words, the remaining thoughts we desire to suggest.

The elements of character that appear most prominent in the population of this Valley are—

1. *Great energy, and the spirit of enterprise.*
2. *Patriotism.* An ardent love of country, and a fixed attachment to American institutions, are manifest everywhere.
3. *Strong social feelings.* The situation of our population, and its great expansion into settlements, have had no small influence in forming and preserving this trait of character. Could we control the destinies of this Valley, we would have no farmer reside at a less distance than a mile from his neighbor in all our new territories. It is the best conservative principle of morals and good fellowship. Divine Providence has contradicted the theories of philanthropists in the old and densely populous States in regard to the deterioration of public morals and social virtues among the emigrants to sparsely settled districts of the West. The steady march of good order, morality, intelligence, hospitality and social feelings has equalled the movement of the people westward.
4. *High-toned republicanism, or strong democratic tendencies, is another characteristic of the West.* In all the recently formed Constitutions in the new States there is to be seen a growing disposition to retain political power in the hands of the people; and in the experiments thus far made the entire safety of this deposit has been proved. And there is an increasing sentiment in every State against every form of monopoly, and every kind of aristocracy.
5. *Universal education—the diffusion of knowledge among the masses—is a universal sentiment.* It is the popular theme of every candidate on the “stump,” and is manifested in endowed and well-organized systems of free schools in all our principal cities; in legislative provision for common schools in each new State; in the establishment of colleges and other

literary institutions, and in the liberality of the people in contributions for their endowment. Each religious sect in each State is engaged in this department of labor.

6. *The spirit of improvement is seen in everything.* No portion of the community appears satisfied with present attainments.

7. *The elements of Western character are seen in the increasing influence of pure Christianity amongst us.* This has been progressive from the earliest settlements of immigrants from the Atlantic States. Though almost wholly destitute of a regularly educated and well-trained ministry, God raised up a class of ministers who were admirably qualified for pioneers in the work of evangelizing this Valley. A very large proportion of these have been itinerants, and have performed this warfare at their own charges. Such a class of religious teachers, amongst the sparse population of a new country, do more service and lay a broader foundation for future religious prosperity than an equal number of stationary pastors over small congregations, while, without this mode of evangelical labor, a large proportion of the population would be left destitute. Itinerant ministers present themselves before their congregations at stated periods, lodge in the houses of the people, converse with the families, and from the pulpit, or "stand," pour forth their extemporaneous effusions, promulgate every variety of Christian truth, explained and enforced by many different and often original modes of illustration. The only mistake has been in not following up the labors of these evangelical pioneers by providing weekly pastoral instruction in the towns, cities, and more populous districts of the country.

There has been a series of wonderful providences in relation to the propagation of pure Christianity in the West which claim attention. Revivals of religion have been numerous and extensive. We can only name at this time the great revival in Kentucky and Tennessee, from 1801 to 1803. At a period when the number of ministers bore no proportion to the wants of the people,—before a Sunday-school had been planted in the West, a tract circulated, or a copy of the Bible, printed in this great Valley, or scarcely a church provided with a weekly pastor, God poured out his Spirit in a most remarkable manner. Many thousands were converted, and several hundred preachers of the gospel were raised up for pioneers in the new settlements. These Christian disciples, in a few years, were dispersed by emigration, and formed the

nuclei of churches throughout the newer States and Territories in the great West.

The most prominent *deficiencies* in the elements of Western character are want of high-toned, stern religious principle, and steady, active, enlarged benevolence. The feelings of honor, the abhorrence of falsehood, and entire frankness of Western character only need to be animated by deep, ardent, and intelligent piety to make us what we ought to be. In the business pursuits and enterprise of mankind there are strong tendencies to selfishness. The benevolent spirit of the gospel, cultivated in a high degree, is the antidote.

There is a wide field of honorable usefulness open in this great Valley for enterprising young men. Here they may find unbounded scope for the cultivation of traits that will adorn their own characters, and make them blessings to their country and the world. The destinies of our country, and all that is great and noble for mankind, are, under God, in the hands of this Central Valley. If ever the temple of American liberty is shattered, its stately and beautiful columns thrown down, and in broken and disjointed fragments strown over the land, and our children's children grope amid darkness and despotism, it will be the work of other hands than of the people of the West. In a brief period the people of this Valley will command the political power of this nation. The elements of discord between the North and the South of the old States will be controlled by the conservative power on these waters. A weighty and fearful responsibility rests on us, and from it there will be no shrinking. If the baleful influence of hoary superstition, or the desolating blast of infidelity, ever sweeps over this fair country, on the population here will rest the responsibility in the day of reckoning. If ever the foul spirit of fanaticism divides the American Government, or anarchy tears down the temples of justice, and civil war sweeps away all that is good and lovely from North America, it will only be when the cords of union that bind together these Valley States are rudely severed.

ART. VI.—THE HELLENES, ROMANS, AND ISRAELITES.

THEIR POSITION, SECULAR AND RELIGIOUS, IN THE HISTORY OF THE WORLD.

Translated for the *Christian Review*, from the Introduction to Trautmann's "Apostolic Church, or Pictures of the Christian Church in the Age of the Apostles."*

THERE is an education, a progressive culture of the human race, dependent not merely on the lapse of ages, but on the appearance from time to time of diverse forms of national spirit and genius. The relation of the individual nations to one another is not accidental, like that of trees in a forest or ears of corn in a field. As each people has its individual character, its peculiar gifts and capacities, so has it also its calling, its destiny, and its appointed time and hour wherein to fulfil this destiny, and to make its contribution to the progressive culture of the race. But there are certain nations appointed to take precedence of others, to stand as the pillars of history, to stamp upon the face of humanity clearly marked and lasting traits. Among these, the Hellenes, (Greeks,) the Romans, and the Israelites, have exerted the most important and enduring influence; and their character and relations must be clearly understood, that we may judge correctly of the foundation laid for the entrance of Christianity into the world.

With the name of the Hellenic race is recalled the noblest and most honored of the nations of antiquity. No other people has ever secured so enduring a renown; and for the reason that this was the fruit, not of conquest, not of the subjugation of other nations, but of long-continued activity in the field of spiritual culture. All liberal and polite culture of the present time, which truly deserves the name, is derived from this people; and indeed in all which pertains to criticism in art and science, Greece still sits as it were in the teacher's chair. Without the aid of the sword she has attained to universal empire; an empire to whose peaceful yoke humanity, especially the races of the West, yields a willing homage; an empire whose influence has never been to degrade, but

* Die apostolische Kirche, oder Gemälde der christlichen Kirche zur Zeit der Apostel. Von I. B. Trautmann. Leipz. 1848.

always and everywhere to awaken and to elevate. It was for this people, sprung from a very small beginning, though its declining light glimmered far into Asia as well as Europe, to give the first example, in contrast with the unwieldy vastness of Asia, of the superiority of mental power over the most gigantic developments of physical force. The relative situation and form of its native land is a type of its relative position in humanity,—the inherited or self-chosen residence of a people being, according to a universal law, ever the fitting frame to inclose its spiritual lineaments. A peninsula of south-eastern Europe, wedged in between the approaching boundaries of Asia and Africa, in equal proximity to both, it thus indicates the calling, corresponding to the spirit of its people, of spiritual mediator between the East and the West ; through whom the occidental nations should come to know and share the science and experience of the Asiatic and North African races, and be educated into the highest refinement and spiritual maturity. In like manner does the infinitely various and diversified formation of its coast and surface symbolize the rich variety, the versatile and elastic character of the Grecian mind. Finally, this finds expression in the physical structure of the Greek himself ; which, in an admirably delicate and noble figure and constitution, developed an extraordinary degree of strength and firmness for labor or conflict. In harmony with this, the spiritual nature of the Greek is in the highest degree delicate and noble ; delicate in its singular excitability, pliancy, vivacity, gayety and elasticity ; noble in its endeavors, peculiar to this people above all others, to rise in its conceptions and aspirations above the necessities of the day and of the sensual existence, and to overcome both by a purely intellectual energy. With this connects itself that curiosity which is the bud of awakening intellectual life, and that restless spirit of inquiry which cannot content itself with the mere outward appearance and use of sensual and visible things, but converts them into materials of thought, asks after their origin, essential nature and connection. Hence the Hellenes have cultivated knowledge into science, and the inquiry and aspiration after wisdom is their peculiar possession.* To this is added that distinguishing gift of the Grecian nature, IDEALITY ; that is, the capacity of conceiving the perfect form of whatever appears, or can be made an object of thought, and of representing it, or of bringing the idea into realization. From this

* Comp. Acts xvii. 21 ; and 1 Cor. i. 22.

springs enthusiasm for all that is great and noble, for the attainment and preservation of the highest possessions of the mind, be it fatherland and freedom, or the pursuit of knowledge; and hence that sense of beauty, so honored and cultivated by the Greeks as justly to be called their "worship of the beautiful." And as science was the product of their rich and powerful intellectuality, so from their idealizing enthusiasm for the beautiful sprang Grecian art, of which the idea of beauty is the essence. By strict adherence to this single idea, Grecian art became free and independent, containing in itself its own end and reward; while in the case of other nations, *e. g.*, the Hindoos and Egyptians, with all their wonderful skill in the mechanical detail, art never became more than a handmaid in the house and service of another,—for the most part, of religion. If works of art among other nations excite our admiration by their colossal, monstrous, symbolical forms, it is through their relation to something apart from themselves,—as the Sphinx may in this view properly be called the representative of Egyptian art. In Hellenic art, on the contrary, it is the perfection of form, which in and for itself fills and satisfies the mind. But the Grecian mind achieves its highest triumph in the combination of moral-intellectual aspiration with enthusiasm for the ideal; uniting the beautiful with the good; presenting each as an object satisfying in and for itself, as containing within itself its own end and reward,—the one in its essential nature, the other in its form; so that by the union of the two the satisfying essence receives the satisfying form or outward manifestation, the good conferring worth upon the beautiful, the beautiful lending grace to the good.

From all that has been said, we perceive in the Hellenic mind a preponderance of intellectual power and culture, and hence an aspiring after spiritual mastery and independence; a striving, and a capacity for it also, to free itself from the bondage of material nature. While the Oriental, in sluggish indolence or unreflecting devotion; at all events, in unconditional recognition and reverence of the mysterious forces which are with him accounted sacred and divine, slumbers in unconscious harmony with nature, like an embryo in the womb, the Greek seeks, by the aid of his personal and moral consciousness, to penetrate to the essential idea. In him the human soul first *comes to itself*, becomes aware of an opposition between nature and spirit; the moral-self-consciousness awakes as if from slumber to a feeling of individuality, and

of a destiny higher than anything to be realized in the physical life. The moral becomes an object of consciousness,—is indeed, by the labor of the understanding, cultivated to an independent science, and ethics take rank with physics. But this lofty sentiment we soon find degenerating with the Greeks into self-conceit, manifested in an excessive over-estimate of individuality, of subjectivity, in a certain haughty feeling of self-reliance. Hence the lack of reverence; hence that familiarity and levity in the contemplation and treatment of religious objects. Those mysterious, colossal, monstrous representations of divinities derived from Egypt and the East, change under the hands of the Hellenes into human forms, refined by art into ideals of human nature. The Isis-veil is torn away; and rising from the wild chaos of matter, from the sea-foam, naked and distinct in plastic forms of beauty, the embodied divinities present themselves as Hellenic men, in all respects “like one of us,” with every passion and impulse belonging to human nature. Thus Olympus was but a reflection of Greece,—a gallery exhibiting every distinctive trait of Grecian character, only heightened into a nobler beauty by an idealizing fancy. The foreign origin is now scarcely to be traced; the subduing power of Grecian genius has transformed all into its own image. The great master, he who gave to this tendency its full realization, was Homer, the prophet of the system of humanized divinity. From his age and that of Hesiod, the popular religion thus familiarized to the common mind, becomes the field of the poets, and the abyss of fables without limit. The priests, indignant at the profanation, strive to preserve the old myths of tradition in a secret system of doctrine and a secret worship. To counteract the increasing levity of the religion of the poets and the populace, and to secure something wherewith to satisfy the still existing cravings of religious consciousness and feeling, they seek to deduce from the myths, for the most part of very doubtful and obscure contents, a weighty moral significance. This is the origin of the so-called Mysteries. On the other hand, those possessing a finer spiritual sense, to whom the frivolous and childish fables of the popular religion, the dark deceptive teachings and the in part obscene symbolism of the Mysteries, were equally distasteful, sought to win a new field by the exercise of the reasoning faculty. Philosophy awoke,—in a peculiar sense the true offspring of the Grecian mind,—to solve the riddle of the Sphinx, to answer satisfactorily the questions respecting the

existence and nature of God, of the world, of mankind, and their relations to each other. Having, in her search after the ground-ideas of all things, first applied herself to the contemplation of nature; and having in this wholly lost, in opposition to the visible plastic forms of the popular religion, all idea of personality in the divine nature, philosophy turned again to the contemplation of the human soul, its powers, its achievements, its destiny. Imagining herself to have found the Deity again in man, she views in him the supreme arbiter, and with an excessive exaltation of personality and subjectivity, makes the twilight of his knowledge the absolute moral standard. This tendency was carried to its utmost limit in the teachings of the Sophists; whose specious negative logic, directed against all the received ideas of religion and morals, undermined the foundations of social and civil order, and brought Greece to the verge of ruin. Then, in the hour of greatest peril, the gracious providence of the God thus rejected and denied, awoke in the lap of the most frivolous, but at the same time the most intellectual and religious city of Greece, in Athens itself, the great prophet of Hellenic piety and morality, Socrates. With a resistless logic he affirmed the positions denied by the Sophists, and demonstrated to an age, drunk with their intoxicating cup, the truth of our religious and moral consciousness of the being and providence of God, of good and evil, of rectitude and duty, of government and law, of man's accountability to a divine tribunal after death. Connecting virtue with reverence for the Supreme, he sought to call into life among his nation a religious morality based upon reason. Reared upon this soil, rising from this foundation on the wings of a splendid creative genius, Plato—the most accomplished of the Greeks, the flower and ornament of Athens, the culminating point of philosophic effort in the ante-Christian period—moulds the Socratic doctrines into scientific form, and becomes the prophet of religious philosophy. Deep feeling of the poverty, weakness, and corruption of human nature, clear perception of the wants of his age, with a profound yet tender earnestness in the delineation of these wants, high moral enthusiasm, the most earnest aspirations after the true and right, and here and there a half-conscious presage of help that may one day come,—these are the traits that meet us in his writings. In him the Hellenic spirit reached its highest point, and fulfilled its calling, as the educator of the race in all that is comprehended in a purely human culture. Not long after him appears Alexander the

Great, to whom was given the key wherewith to open the world for the entrance of Grecian language and culture. Following in the path thus opened by his sword, the Grecian mind achieved an intellectual conquest of the world, and established an enduring sovereignty.

But the vigor of the Hellenic spirit declined and grew weaker as the field of its activity extended. Then appeared another people destined for the government, as Greece had been for the culture, of the human race. These were the ROMANS.

Not proceeding from a common stock or a common country, but originating from a CITY,—itself not the offspring, but the mother of a nation gathered out of every people under heaven,—appears this new race in history; which, as it was drawn together by a common necessity and the love of freedom, was held together chiefly by opposition from without. Hence it was a strange mixture; uniting, in accordance with the significant legend of the origin of its first leaders, the low rapacity of the wolf with the strength and grandeur of the god of war. What was said of Ishmael may well be applied to this people: "His hand against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren,"—*i. e.*, shall spread himself in their sight, and in spite of them. Its characteristic traits, distinguishing it from every other people, may be expressed in the words—Will and Law, Conquest and Dominion. Earnest and firm, hard and austere, powerful in will and deed, tending wholly to the practical, pursuing not the idea but the reality, aspiring after material possession and its maintenance and extension, it was by nature fitted for conquest—not indeed in the intellectual, but in the physical world. Gifted with the eagle eye of a wholly practical understanding, seeking only the practically useful and its application to the daily wants of the family and the State, it was devoted to civil order, which it systematized and administered with masterly skill, and was therefore equally adapted to government and dominion. With such a character, indicating a predominance of the choleric in temperament, the Roman stands before us, in comparison with the Greek, as the man beside the youth. With the one the ideal is the object of pursuit, with the other the actual; longing aspiration characterizes the one, satisfied possession is the calm, collected tone of the other. With the one, personal subjective freedom is the supreme good; with the other, general

objective civil order. With the one, freedom degenerated into licentiousness ; with the other, law into oppression. To this practical nature, devoted exclusively to earthly possession, and to the regulation of the domestic and civil relations, the arts and sciences could have no value in themselves, but only as they contributed to the support of the temporal existence and to the general order. Philosophy, as the science of ideas, had no worth to the Romans ; the natural sciences, (astronomy, natural history, &c.,) only so far as they subserved physical enjoyment and well-being. State policy became its science ; the administration of public affairs, the science of government. On this were concentrated all the efforts of the Roman mind ; this was its crowning glory. Eloquence, and even religion, were but servants of the State. In Rome, more than anywhere else in ancient times, was religion a State institution ; everything religious was national, religiosity was political, and State policy was religious. Even when the superstitious reverence for the old traditions and religious forms had given place to unbelief, the forms and ceremonies were still adhered to, because they had been once interwoven with the organism of political life, and of civil government. Law, and not religion, took the lead. No other people has watched over the interests of civil and social life with such earnest and jealous care ; no other has with equal skill wrought the principles of government into systematic form ; so that Roman law has remained the admiration and the model of all succeeding times, and the Roman people has become the representative of political law and civil order. Thus, with every faculty and energy of the national mind concentrated upon this one object, the Roman became qualified to go forth, in the one hand bearing the unerring lightning of war, in the other the thunderbolt of law, to subjugate the world ; to become the ruler and guardian of the enfeebled nations, in whom the capacity for religion as well as for civil order was already nearly extinguished. This then was their calling,—to wrest the sceptre from the nerveless grasp of the nations, and to bring them under the guardianship and restraint of law. Their calling they have understood and fulfilled, but fulfilled it unjustly and oppressively ; for iron was the yoke imposed on the necks of the conquered, and treacherous the policy that brought them under that yoke.

Thus, on the basis of Grecian culture rises Roman dominion ; and both contribute to the education of the nations for a new order of things.

Apart and by itself stands the ISRAELITISH people ; separated entirely by origin, character, and destiny from the Greeks and Romans, and mentioned here solely with reference to its RELIGION, in contrast with the whole mass of pagan systems of worship. A people of earlier origin than theirs, it is distinguished, and indeed unique, in the sobriety and connectedness of its continuous history down from its earliest progenitor. After a brief period of prosperity, scarcely more than half a century, it stands before us "without form or comeliness;" nay, for the most part, as a bye-word, an offense, and a reproach, "for an astonishment to the nations;" often "as dying and yet alive," "as chastened, yet not killed;" almost ever as the "filth of the world and the off-scouring of all things." Of a powerful, rugged, and strongly sensuous nature, hard, stubborn, intractable, a people of stiff neck, without great intellectual activity or susceptibility, inapt to scientific, philosophic, or even political effort, it had by nature no qualification either for the education or the government of the race. Yet it commands admiration for an unequalled energy and elasticity of nature, by which it was fitted, not indeed for a rich variety of intellectual effort, but from a solid basis of positive truth to rise to the loftiest heights, as well as to fathom the profoundest depths. Thoughtful, earnest, at once vehement and tender, it was swayed in turn by the softest and the most violent emotions. It must be admitted, however, that this people stands among the other nations, almost without a formed character of its own. In the very beginning of its youthful period, just as it was awakening to a consciousness of national life, it was taken under the special guardianship of God himself, and was made subject to a law, whose origin is proved to be foreign, and therefore divine, by its contrariety to the spirit and tendencies of the people. From this time its strictly original traits are lost from view, and its character is developed under, and in resistance to, the restraints of that divine law. But with this it now receives its calling, through its own inward relation to the law on the one side, and on the other, with the law in its hand and on its lips, to the heathen nations. For this law was not like that of every other people,—the product and expression of the national spirit and will, and consequently not of the spirit and will of a single individual, who, like Solon, Lycurgus, &c., must always accommodate himself to the spirit and will of the people; but it was a law miraculously given by God himself, as attested

by satisfactory historical evidence. Its requisitions and restraints come into conflict with the natural character and tendencies of the people, and the result is slavish fear, rebellion, and apostasy. But as the law was given, on the one hand to reveal God's delight in holiness, and his will in reference to the character and actions of men, and on the other to give the knowledge of sin, i. e., of the whole natural character of man and his attitude towards God; it is, therefore, not in its outward form, which was only for Israel and for a limited period, but in its essential nature, eternally true and binding on every age and every people. Israel stands therefore, in his relation to the Law, as the representative of the human race. For a time he sustains alone the conflict of the natural inclination and will of man, in essence always and everywhere the same, with the law and will of God; endures chastisement as it were for all humanity, and thus fulfils one side of his appointed calling. But the history of the people, in this relation to the law, has two distinct periods. In the first of these, embracing what we may call its youth and early manhood, and extending to the captivity in Babylon, it appears—now in the unbridled wilfulness and pride of youth, now in that inclination for the religions and customs of the heathen, indicative of the vague and restless desires of the yet immature man—for the most part in the attitude of resistance to the Divine Law; till at length in captivity, under the chastisements denounced against apostasy, it learned the truth and glory of its law and of its God. Then follows the second period. Israel now, though not till after a hard-won victory over the severest of its temptations,—that of a union with heathenism in one universal religion,—under the conduct of the Maccabean princes achieved for ever its separation from paganism. Thenceforward Israel holds fast to its law in opposition to the heathen. Now first, under the moulding hand and in strict observance of this law, the national character is developed in marked peculiarity,—a hard zealot-spirit, a mind directed wholly to the external, to works, signs, and forms, an insolent pride in the mere outward possession of the advantages which it enjoyed over other nations. That youthful period was succeeded by ripened manhood, with its satisfied enjoyment of the acquired or inherited possession. But even now, the national character, admirable though it may be, is far from attractive. Even its otherwise praiseworthy traits, its firmness, perseverance, and fidelity, were too nearly allied to that hardness and ar-

rogance which marked its whole history ; for in no people, as the men of God in the writings of the Old Testament fully testify, has the natural man offered stronger resistance to the work of God's Spirit and grace. Yet was Israel now first prepared, by strict observance of the law, and steadfast opposition to heathenism, as well as by its ever-increasing dispersion among the Gentiles, to fulfil the other side of its calling : viz., to testify to the reality and unity of the Godhead, to a pure Monotheism ; to make known among the nations the law of God, and the promises affecting the whole human race ; and thus to awaken the hope of a new and better state of things. Thus this people appears among the nations, according to the high destiny assigned it,* the Priest and Prophet of the human race. Testifying of God's truth and holiness under the pressure and service of the law ; opposing to the shallow externality of idol-worship, the internal and spiritual which was the essential principle of its own religion ; it preaches the glory of the Divine Law, and the education of the human race to righteousness.

And thus, through the richness and splendor of Grecian culture, and through the rigid externality of the Roman legal sway, is transfused the interior spiritual element of Israelitish doctrine and prophecy.

ART. VII.—"THE PAPAL AGGRESSION" IN ENGLAND.

IN a former number we ventured to give our conjectures concerning the policy which the Court of Rome would probably adopt in its secular administration. More than six months have elapsed since that paper was written, and thus far nothing has occurred to contradict our assertions, or change our views. The course of the Papal Government, from the day of its return to Rome, has been one of inexorable reaction, remorseless persecution, wanton contempt for every natural right and noble feeling, and a fatuity which it would be impossible to explain, if history had not so often shown how true it is that God blinds those whom he has resolved to destroy. A new element has now come to mingle itself with this inquiry, and carry us back to what, after all, must still be the true starting-point in every speculation concerning either the

* Ex. xix. 6.

spiritual or the temporal sovereignty of Rome. That a Catholic priest can never make a good temporal sovereign, that nothing firm, liberal, and sincere, none of those institutions which the inevitable progress of society demands, none of that self-denial which enlarged sympathies make so easy, was to be expected from the Vatican, are truths which seem to us to follow as the natural consequences of an institution founded upon an usurpation, and sustained by violence. It is in vain that we attempt to escape from the law which connects action with principle. The life of a government, like the life of man, is but the development of an elementary germ, which, do you what you may, will still follow its normal law. Foresight and watchfulness may help it in its growth, eradicate some seeds of disease, and force some imperfect buds to a fuller expansion, but if any lurking principle of deformity was mixed up with it at its birth, it will still, in spite of all that art can do, grow up into a hideous and loathsome monster.

In considering public events, therefore, we are naturally led to distinguish between those which, resulting from temporary causes, are transient in their action and always more or less under human control, and those which follow as the inevitable consequences of a fundamental principle. The former afford a fine field for the sincere and thoughtful statesman who, by patience, perseverance, and watchfulness, by timely concessions and judicious firmness, can hold out through the day of probation and mould them, in the end, to the great purposes of society. The latter are the true working ground of the reformer, who can look danger and death in the face, and lay his bold axe to the root of every tree that was sown for evil fruit.

Therefore, in entering upon our present subject, we are merely making a new application of the reasoning of our former paper, in which we endeavored to show that a narrow and retrograde policy must be the necessary result of the elementary constitution of the Papal Government. Now if this be true with regard to its temporal policy, it must be equally so with its spiritual, for it is only by the appropriate culture of his moral nature that man can be properly governed, and true moral culture can never be independent of religion. Suppose, therefore, a religion which transfers that principle of individual responsibility, which is the only sure basis of Christian culture, from the individual to a hierarchy, places a human being between man and his Maker, and claims for an institution that obedience and faith which are due to God

alone, and you make full moral development impossible. We would not be misunderstood. We do not mean to say that there would be nothing good in such a State, no good men nor good deeds there. We can find many such at all times in the Roman Church, though it would not always be safe to choose them from the calendar. There is a healing power in every element of Christianity, and virtue flows from it for all that approach it in faith. But the Roman Church would be false to her nature if she were to allow man to look into his heart, except as a preparation for the confessional, or find anything in the Scriptures but what she has authorized him to find there. She cannot do otherwise. It is not a matter of discretion or of choice with her. It follows from the very nature of the institution, and stands out as its primal law. If you accept the Church's jurisdiction in one thing, you must accept it in all. If you allow that she has a right to command your obedience as the exponent of the Divine will, you might as well attempt to deny God's supremacy as that of the power to which he has delegated it.

And if you have no choice about rendering obedience, the Church has no choice about enforcing it. A sincere Pope is just as much bound to say—*You shall*, as a sincere Catholic is to say—*I will*. If the earth is God's, and the Church God's representative on earth, that representative is under as strong an obligation to enforce the laws which God laid down for his guidance in governing it, as the being who derives his sustenance and his enjoyments from that earth is to obey them. There is no middle term between these principles; no stopping point where doubt becomes lawful, and resistance a virtue. If you accept the principle you must accept its consequences, and taking them all together as an indivisible whole, and yielding yourself up to them, mind, body, and soul, follow whensoever and wheresoever they will.

The existence of the Papal Church, then, implies a mortal contest between those that believe in it, and those that do not. For a Catholic who carries out his principles, every Protestant must be in a state of open rebellion, which leaves the Church no choice in her treatment of him. It is the most heinous of crimes, which can only be expiated by a full recantation or rigorous punishment. St. Dominic was an admirable expounder of the Roman creed. There was no canting, no tergiversation, no doubt in that cowed head. On he went, firmly, boldly, and consistently, the crucifix in one hand and a torch in the other, drinking in as sweet a music

from the recantations wrung forth by the rack, as from the choral chant of his undoubting brethren.

We confess, therefore, that we do not see how men, who are in the habit of following out a principle to its results, can find anything to surprise them in those recent acts of the Holy See, which have produced so general an excitement among Protestants. The Pope, as Head of the Church Universal, has divided England into bishoprics, and even appointed an Archbishop of Westminster. Now for us the only surprising thing about this is that men should have been surprised at it. If the Pope is a sincere man, what else can he do? If the flock belong to him, and if he be Christ's Vicar, is it not his duty to set a guard around the fold? Away with unmeaning words and cowardly prevarications, and explanations which either explain nothing, or leave nothing worth explaining. We honor the man who comes out boldly, tells you what he really means, and then acts up to it. There could not, at this moment, have been a better man for man's dearest interests than Pius IX. He has torn away the veil which, slight and transparent as it was, was still veil enough for filmy eyes. He has summed up with unshrinking logic, the great question which still divides the world, and spoken out with a trumpet the hopes which have long been circulating in whispers through the gilded halls and vaulted corridors of the Vatican. He has taken his stand with his spiritual fetters, all gilded and decked with flowers, in the midst of his own kindred and natural allies, whose iron hand has weighed so long and so grievously upon the nations. We thank him for his sincerity; we welcome him to the field: arbitrary will, bigotry, corruption, and renegation of all that makes us men, on one side; our dearest rights and holiest affections, freedom for the mind, freedom for the soul, freedom to hope, and freedom to believe, on the other,—and God defend the right!

But although we are far from being surprised at what the Pope has done, we can easily understand the excitement which it has produced. Man, make the best of him, is a very curious animal. He has logic enough in most things, and is generally clear-sighted enough in what touches his immediate interests. But he has a natural love of being deceived, an invincible fondness for weaving subtle webs and entangling himself in their meshes. It is of no use to point him out the path, and tell him where it leads. He will try it with his own feet, and then is thunderstruck to find himself on the brink of a precipice. There is full as much philosophy as

poetry in the "Voyage of Life." How many barks are setting off every moment, leaving some guardian angel to watch them sadly and yet fondly from the shore. He can see where the glittering stream is compressed betwixt jagged rocks and thunder-riven precipices to a wild and turbid torrent; but we, with that gorgeous castle swelling upwards in mystic domes on a summer sky, can only think how sweet it is to float on the broad bosom of the gentle current through verdant fields, and beneath the shade of cooling boughs, toward those mountain scenes, which seem ready to welcome us from afar, with nature's kindest greetings, and open a pathway through the rosy clouds.

If we but look back for a moment, we can see how long everything has been tending to this inevitable result. The first great revolution in France threw down the artificial scaffolding which so many laborious ages had built up: but the materials were only scattered, not destroyed; and when those sage lovers of the past found themselves free to follow their bent, they set themselves carefully to gather them all together, and raise up the old pile again. The Austrian match and Spanish war have been called Napoleon's great blunders. But for our part, we believe that he made a still greater one when he signed the Concordat of 1801, which brought a State religion back to France, and that religion the Roman Catholic. Little did he know what a weapon he was rejecting when he turned away from Protestantism; nor indeed did he ever know all the reach and bearings of that powerful principle, which, establishing the right of individual development, opened a field for human progress, which the human mind can scarcely compass or conceive. Had he studied it as he might have done, and put his strong arm under it as he ought, Europe would never again have felt the curse of mitre and cowl. But the hierarchy came back again, humbly indeed and gratefully at first, but more convinced than ever that the world was their heritage, and that with a little bending to the blast, a little resistance at the right moment, and perseverance always and under every guise, they could work their way upward as high as they had ever been before. Our wise statesmen laughed at the idea. The monster was alive, it was true, but the sting was gone, and that gay skin looked so beautiful that they could not bear to touch it. England was delighted with the discreet statesmanship of Gonsalvi, and Johnny Bull could hardly keep off his knees as he gazed at the meek aspect of Pius VII. Meanwhile, look at the literature which is forming

beyond the Channel, and see how strongly it begins to savor of that olden time which was never to return. Count the neckbands in the street, and the convents by the way-side: ask the poor widow where her hard-earned pittance went, and the dying penitent what he is going to do with that broad strip from his children's inheritance.

They tell, in fairy tales, of travellers that set out upon distant journeys, and go on and on till night overtakes them on some barren heath or near the borders of a gloomy wood, where, all of a sudden, a glittering castle starts up before them with towers and battlements and a broad arched gateway, through which you catch alluring glimpses of strange wonders within. And then, the fated pilgrim goes forward, nothing doubting; the drawbridge falls of its own accord; the enchanted warders bend respectfully at his approach, sweet music greets him as he ascends the stairs, and he enters into joyful possession of all the pleasures which his destiny had prepared for him.

But our pilgrims start, and rub their eyes, and stare, as wonder-stricken as though they had not been told again and again where their path was leading them. There it stands, in truth, that lordly castle, with its walls and towers in all their fair proportions, and its deep moat, and its iron-studded portcullis. And over it hangs a mysterious cloud, on whose bosom the sun-beams fall like blunted arrows, and from within arise confused sounds of suppressed lamentation and entreaty half stifled, mingled with the clanking of fetters and the sharp, quick vibrations of the scourge, which send the blood all curdling to the heart. Yes, stand and gaze, and lift your hands in wonder, and beat your breasts in dismay, ye tremblers at reform, ye clingers on to worn and rotten planks. This work is all your own. Your hands piled up those massive walls, your hands dug deep those rayless dungeons, yours are the names that those agonizing voices shriek forth in their despair. Oh that man might once dare to act with the strength of conscience, with the courage of conviction, his eyes fixed firmly on the goal, and patient perseverance to hold out through the toil, and the weariness, and the dangers of the way!

But would you have had us put down Catholicism by force? Heaven forbid! There is room enough for men of every gospel creed, and if your priest really believes what he teaches and can make you believe it too, we claim no right to meddle with his teaching. But he must give us also a chance. Perhaps you may like our doctrine better than his, and then who shall forbid you to say so? It is not the Church as a teaching

body that we would overthrow, but as a body which claims the right of teaching alone and enforcing its doctrines by censures and punishment. If there are men in the world who think that somebody else can bear their responsibilities for them, we have nothing to do with the matter. We only mean to make sure that they really do believe so, that they have had a free choice in which neither fear nor ignorance has had a part, and then we must leave them to meet the consequences as they may ; it is no longer any concern of ours. As a form of belief, Catholicism is a question for its votaries to decide about. When we have once said that we cannot accept it, and told why we cannot, our duty has been performed. But as an *institution* we dread it, and can find no terms strong enough for the expression of our abhorrence. There is many a bad institution in the world under which we could live and be happy. We are not fanatical enough to believe in human perfection, or even to ask for it. All that we do ask for is that every institution should contain within itself the elements of progress and the means of development. Grant us that, and we will ask for nothing more. We can still believe in the sun, though there be many a dark cloud betwixt us and his beams. But we cannot resign our birthright, we cannot bend our minds to a dungeon no matter how you may paint its walls ; and we know of no dungeon worse than that, which shuts you out from God's Word, and leaves you no compensation but man's devices. It is one thing to form the will and another to benighten the mind. All religion is full of mystery, and so is all this broad world around us, and these unbidden pulsations which reveal the presence of life within. But God has given us a guide for this mysterious path, and no man has a right to keep it from us. It is Heaven's own bequest, and whoever dares to lay his sacrilegious hand upon it, either to mutilate or to withhold, no matter under what pretext or in whose name he does it, is man's deadliest foe. And to him as such, here and everywhere, in the name of all that is holy and dear, in the name of all that man has suffered, and all that he has done, of the blood that has flowed and the tears that have been shed, of the long agonies of the dungeon and the bitter pangs of the stake, we pledge ourselves to open, unbending, unshrinking opposition, with every weapon that is fitting in a cause so sacred.

But there is only one way of conducting such a contest. There can be no truce, it is true, between principles so opposite as those which proclaim individual right and those which deny it. But still it is an open, manly contest of convictions,

not a strife of brute force, and woe to the man and woe to the cause which invokes any other aid than that of reason and the Bible. For us the Church of England presents at this moment a sadly humiliating spectacle. We acknowledge the justice of her fears. We can understand and almost share the alarm which this sudden revelation of the designs of the Court of Rome has excited. The recklessness and intrigues of Popery have filled many a dark page of England's darkest annals, and well may she tremble at the prospect which this abrupt rending of the veil has opened before her. It is the unquestioned duty of ministers and statesmen to see that no harm befall the republic, that there be no encroachment upon stipulated rights, no violation of the Constitution which they have sworn to uphold. But what have the ministers of peace to do with acts of Parliament, and royal edicts, and the bloody weapons of a temporal throne? What have Oxford and Cambridge been doing with their rich endowments if they have no scholars to send forth in this day of their country's need? Why have such millions been lavished upon the shepherd, why this long array of bishops and priests and dignitaries of almost every name and degree, save that of Pope, if when the hour of trial comes, they are to be the first to cry "Help!" and skulk behind the throne? In what are they better than Rome, if they have no weapons for their own cause, but those which they condemn in hers? If they really are strong in the consciousness and strength of right, let them show it by their firmness, their sincerity, and their forbearance, and the world will bless them for their zeal, and applaud their triumph.

Their course is a very plain one, easy to follow both with the eyes and the feet. Rome claims the right of organizing her Church in England. Be it so. In the open field and in our good cause we do not fear you. All we ask of you is that you should come forward like men, say what you claim and what you mean, acknowledge frankly that there can be no such thing as a reconciliation between your doctrine and ours, and that a free field for us both is our only chance of bringing the contest to a close. But then we claim the same freedom from you in return. We will not put any restraint on the minds of our people, you shall not on those of yours. It is a contest of opinion and belief, in which the unfettered mind is the only true field. We will have none of those penalties which leave no escape from hypocrisy but in ignorance. You have two millions and seven hundred thousand subjects of your own, who have all been brought up to look

upon us as children of perdition, without ever having had a chance to hear what we have to say for ourselves and our doctrines. Leave Austria to fill up her own vial of wrath, and there are still fifteen millions more in that earthly paradise where you have planted your throne, who might perhaps side with us rather than with you, if they were left free to judge for themselves. Now we have the same right to teach them, that you have to come and teach among us. We care nothing for your rules and precedents. They are all arbitrary, false to the gospel, and the same power which made can with still better reason unmake them. It is of no use for you to tell us that your subjects believe and are contented in their belief, for belief is a deliberate conviction founded upon choice, and not the mere Yes and No of the nursery and the confessional. These subjects of yours have never had a chance to choose. Their belief, thanks to God's infinite mercy, may be efficacious for their souls, but it will lie a fearful burthen upon yours. We know how they are moulded to it, by what a long process man's noblest instincts are uprooted from their minds, by what rigid spying of their thoughts and impulses, what wearisome repetitions of words they do not understand, what an ingenious mixture of mysterious truth and daring falsehood, by what appeals to fear and hope, and everything but that which makes us God's image, you have degraded them to mere machines, and made them believe that there is no way to heaven but by your ladder. We know all this, and we will not put up with it any longer. You must throw open your doors as wide as you ask us to throw open ours. We believe that God's Word was given to man for his guidance, and we mean to make sure that every one who rejects it shall do so wittingly, and upon his own responsibility. You ask room for your confessionals, we for our Bibles. You would build altars, we will erect pulpits; you demand bishops, we will be contented with missionaries. The field is a fair one and we will start fair: no intriguing, no subterfuges, no false assumptions or false pretences, no arms but reason and no favor but God's. Let the Church of England say this, and stand by it, and she will do more than she has ever done yet to prove that her mission and her power are from above.

ART. VIII.—THE PHASES OF GEOLOGICAL SCIENCE.

The Footprints of the Creator ; or, the Asterolepis of Stromness. By HUGH MILLER. With a Memoir of the Author, by Louis Agassiz. Boston : Gould & Lincoln. 1850.

The Pre-Adamite Earth : Contributions to Theological Science. By JOHN HARRIS, D.D. Boston : Gould, Kendall & Lincoln. 1849.

THE two works of which we have given the titles above, apply the facts of Geology to a class of subjects different from any to which they have hitherto been applied. "The Footprints of the Creator" is a work of more than ordinary interest. Its style is clear, simple, and flowing, and characterized by aptness of comparison, allusion, and illustration. It is in part a work of strict science, containing as it does a full account of one of the most perfectly preserved and characteristic fossils of that class of older rocks with which the author is so thoroughly conversant. It is also in some sense a controversial work, though it is marked by no asperity of feeling, and even the form of controversy is not often introduced. Its main object is to combat the "development hypothesis" of Lamarck, as presented in the "Vestiges of Creation." And we have never known an effort of the kind more successful. The hypothesis had but a sandy foundation at first. Even the sand is now swept from under it, and it becomes a ruin, if we do not choose to regard it as a phantom. We congratulate the author of the "Vestiges" on his well-preserved incognito.

"The Pre-Adamite Earth" is a work of less literary merit. The style, always serious, sometimes elevated, is yet ponderous and forbidding. Aiming to establish its positions by as close a logic as Edwards employed, it is yet less conclusive, because it employs terms with less precision. The object of Dr. Harris is to show that the history of this earth, previous to the creation of man, illustrates and confirms a series of truths contained in the Scriptures. We might object to some of his principles, in the form in which they are presented, but considered in their connection with the whole work we do not

find anything at which to demur. Especially should we object to his third principle, that of a mediatorial relation, except as a revealed fact, notwithstanding the limitation which is given to the term mediatorial, if there were not other works to follow, based equally on these first principles, and which will furnish, we have no doubt, abundant illustrations, not only of a medial but of a mediatorial relation, which last is obviously the author's real object.

We do not, however, propose to offer any analysis of either of these works farther than they employ the facts and processes of Geology to support, or to illustrate and enforce Religion.

Geology has occupied, in succession, the position of antagonism to religion, and of simply unobjectionable science,—of an enemy and a neutral. It is now beginning to appear as a friend and abettor. In the "Footprints" it is employed with consummate skill in the refutation of a popular and insidious error. In the "Pre-Adamite Earth" it is employed as successfully, if not in as facile a way, to illustrate the object of the creation as a manifestation of the Divine perfections. And these are the successive phases of the science to which we would call attention.

The early history of Geology is much the same as that of the other sciences, in the opposition which it has had to encounter on the charge of its irreligious tendencies. It is however an opposition which we neither wonder at nor wholly deprecate. Science is always an infant, never a Minerva, at its birth. Some weaknesses and some waywardness must be looked for; and some chastisement, for the time being not joyous but grievous, may afterward result in improved character. The early cultivators of any science stand continually on that obscurely drawn line which separates the known from the unknown. They have no waymarks. Their way is one hitherto untrodden by mortals. And their light at best is but a twilight. What wonder if they sometimes make crooked paths? What wonder if their straight paths appear tortuous to those who observe them through a medium of candor and prejudice strangely mingled, as the medium of moral vision is ever liable to be. And the combative tendencies of our nature are too active, for their own gratification if not for the defense of truth, to allow a reception to any new and startling proposition, if hostility and virulence can prevent it.

Such was the early experience of Geology as well as of the other sciences. Its early fundamental position, that the immense masses of the rock formations of the earth are the results of second causes, commencing far back beyond the

existence of organic life in any form, operating through immensely protracted periods of time long antecedent to the appearance of man upon its surface, was regarded at first by theologians profound, liberal, and candid, and still longer by the more dogmatic and stereotyped, as at variance with the Mosaic account of the creation.

This, and similar alleged antagonism, combined with differences of opinion among geologists themselves, which opinions were also made to assume somewhat of a theological bearing, has been the means of bringing this science with unexampled rapidity to some degree of completeness. It has awakened curiosity, and multiplied observations, and thus hastened safe generalizations, while it has induced cautiousness and corrected errors, and thus removed whatever was untenable or objectionable. And as it comes to be grounded in unquestionable facts, the theologian becomes willing to inquire if his views do not admit of and need a similar pruning. And by this double process of elision, the two great sources of human knowledge, the revelation of God in his Word, and the revelation of God in his Works, are found to harmonize in their utterances. Geology is the gainer by the errors which it has rejected, and by the solidity and breadth which it has acquired. Occupying this position, it has for the last few years met with no considerable opposition on the ground of irreligious tendencies, nor has it met with any encouragement as favorable, except in the most general sense, to religion.

And yet in this general way it has necessarily exerted an influence on the side of religion in the minds of those who have become imbued with its teachings. A science which embodies the facts and principles of any department of the Creator's works, must be so far an expression of the character of its Author. Geology has also done something by enlarging our conceptions of duration. And upon these conceptions depends the moral power of the doctrines of immortality. If we attempt to give reality and permanence to conceptions of vast duration as a single, isolated idea, we find ourselves undertaking no easy task, and yet these conceptions are all the approach that can be made to a realization of eternity. The geologist, to give reality to these conceptions, goes back to some of the uppermost platforms of the series of formations, and filling his mind with the vastness of the ages through which he has passed, is prepared for following farther back the "course of time" to another resting place, and yet another. These stations in the retrospect give it an air

of reality. Astronomy scarcely gives us so much assistance in enlarging our ideas of space; and nowhere else in the universe has the Creator fixed these way stations for our relief in measuring time. We go back through these long periods, repeated and repeated, till imagination tires as we get farther from the present than we had ever before conceived eternity to carry us, and if we could reach those confines where the "Beginning" was, we should still stand on the shore, and look forth on a sea which has no other shore.

Yet, whatever of influence was exerted by Geology in favor of religion, was an influence coming from the most general views. It was rather passive than active. Geology had been asked for no distinct answers to any of the religious questions of the day. The yeas and nays had not been called for, and it was not known precisely what the vote would be. Such has been the relation of Geology to Religion for the last ten years or somewhat longer.

We cannot be unmindful of the fact, nor indifferent to it, that Geology has very recently been made, in the hands of Miller, to give its unequivocal answer, in the "development" controversy, on the side of religion. The hypothesis of progressive development, by which life and its highest forms are regarded as the result of natural laws without the immediate interposition of Deity, is by no means a new comer. In its general form it was a prominent doctrine of the Epicurean philosophy, though Leibnitz and Lamarck, from the minuteness to which they carried their views, have been considered as its authors. The form which it has at the present time assumed, and which is combated by our author, is that of Professor Oken and the author of the "Vestiges." They regard the experiment of the formation of cells in albumen by electric currents as the leading fact of their system. Currents of electricity in the earth's surface may generate and vitalize these cells, and these vitalized cells, the lowest forms of vegetable life, may become, by successive improvement under the law of development, higher and higher species. By a continuance of development, these higher vegetable organizations may acquire sensation, and become animals, at first immovable like their progenitors, but at length locomotive powers are added, and finally all the capacities and perfectness of organization which exist in nature.

There is little to save such an hypothesis, when exhibited in its undress, from contempt, though the author of the "Vestiges" has expressed it by piecemeal in nearly the same words. He is "drawn on to the supposition that the first step in the

creation of life upon this planet was a chemico-electric operation, by which simple germinal vesicles were produced." (Page 155.) "The idea then," he adds, "which I form of the progress of organic life upon our earth, is that the simplest and most primitive type gave birth to the type next above it, that this again produced the next higher, and so on to the very highest." (Page 170.) And when surrounded with a certain show of research and science, it is by no means an unattractive hypothesis.

There is a species of superstition which inclines men to take on trust whatever assumes the name of science; and which seems to be a reaction on the old superstition that had faith in witches, but none in Sir Isaac Newton, and believed in ghosts, but failed to credit the Gregorian calendar. And owing mainly to the wide diffusion of this credulous spirit of the modern type, the development doctrines are doing much harm on both sides of the Atlantic, especially among intelligent mechanics, and a class of young men engaged in the subordinate departments of trade and the law. And the harm thus considerable in amount must be necessarily more than considerable in degree. (*Footprints*, p. 6.)

This development hypothesis has but little of the repulsiveness of infidelity in its aspect. It recognizes an intelligent First Cause, and is in no way irreconcilable with the existence in Him of those attributes which religion teaches. Its advocates have even adopted the forms of religious expression, which, unless carefully observed, are regarded by their disciples as declarations of their religious faith.

There are, however, beliefs in no degree less important to the moralist or the Christian, than even that in the being of a God, which seem wholly incompatible with the development hypothesis. If, during a period so vast as to be scarce expressible by figures, the creatures now human have been rising until they have at length become the men and women around us, we must hold either the monstrous belief that all the vitalities, whether of monads or of mites, of fishes or of reptiles, of birds or of beasts, are individually and inherently immortal and undying, *or that human souls are not so.* The difference between the dying and the undying—between the spirit of the brute that goeth downward, and the spirit of the man that goeth upward—is not a difference infinitesimally, or even atomically small. How can it be rationally held that a mere progressive step, in itself no greater or more important than that effected by the addition of a single brick to a house in a building state, or of a single atom to a body in the growing state, could ever have produced immortality? And yet if the *spirit* of a monad or of a mollusc be not immortal, then must there either have been a point in the history of the species at which a dying brute produced an undying man, or man in his present state must be a mere animal, possessed of no immortal soul, and as irresponsible for his actions to the God before whose bar he is in consequence never to appear, as his presumed relatives and progenitors, the beasts that perish. Nor will it do to attempt escaping from the difficulty by alleging that God at some certain link in the chain *might* have converted a mortal creature

into an immortal existence by breathing into it a "living soul," seeing that a renunciation of any such interference on the part of Deity in the work of creation forms the prominent and characteristic feature of the scheme, nay, that it constitutes the very nucleus around which the scheme has originated.

Nor does the purely Christian objection to the development hypothesis seem less, but even more insuperable than that derived from the province of natural theology. The belief which is perhaps of all others most fundamentally essential to the revealed scheme of salvation, is the belief that "God created man upright," and that man, instead of proceeding onward and upward from this high and fair beginning, to a yet higher and fairer standing in the scale of creation, sank, and became morally lost and degraded. And hence the necessity for that second dispensation of recovery and restoration which forms the entire burden of God's revealed message to man. If according to the development theory the progress of the "first Adam" was an upward progress, the existence of the "second Adam" is simply a meaningless anomaly. (Footprints, pp. 39, 40.)

With such a system, false, yet plausible, eagerly embraced, yet fraught with error and danger, where shall the refutation be found? Obviously, as it professes to find its principal support in that science which teaches the order in which created being appeared, we should subject those teachings to careful scrutiny. Possibly these assumed teachings may be "false decretals;" or still more likely, some leaves of the record may have been suppressed, or not hitherto discovered. By appealing thus to Geology, we do not imply that there is no other refutation, for there is no essential position of the system which is not hypothetical. It is a system of *ifs*. But admitting that when two species are nearly related in structure, and each species is capable of some modification of structure, the higher might have been developed from the lower, of which there is no proof whatever in any single case, we are yet willing to meet the issue of the inquiry, whether there has been a succession of improvements from one geological epoch to another in the several prominent divisions of the animal or vegetable kingdom.

It is too well known to need concession that the lowest forms of animal life are those of which the remains are found lowest in the series. Molluscs appear first; then, in order, fishes, reptiles, birds, quadrupeds, monkeys, and finally man. But this has really no bearing on the question at issue. The thing to be settled is whether any one of these divisions at its first appearance possessed the lowest organization of its class, and attained by a gradual development the highest. Taking for instance the fishes, were they at first diminutive in size, possessing a low type of organization, and only the lowest instincts and capacities of enjoyment and suffering? And

have they advanced in these respects, in each successive geological period to the present time?

It is to be noted that fishes were created at a very early period in the history of our planet. Though their remains are not found in the very lowest fossiliferous strata, yet they are found lower down than the Silurian, i. e., the New-York system, and in the very lowest formation where fossils are yet found in any abundance, and they continue to appear in all the subsequent formations to the present time. The comparison can here be most satisfactorily made, because this division of the animal kingdom contains a great diversity of structure; and if time will secure perfection, we have an experiment in this class of animals, more continuous and more extended than any other instituted by the Creator, and presented to our observation.

It is intimated in the "*Vestiges*," that as the earliest fishes had cartilaginous skeletons they should be considered as a subordinate family. If, however, cartilaginous fishes of the present time are found, as they undoubtedly are, to be equal in dimensions, complexity of structure, size of brain, and amount of intelligence to the osseous, that circumstance should not have the effect of reducing them in the scale. And if we find, as is the fact, that the fishes of the present time belonging to the placoid family approach most nearly in their organization to the next higher general division of the animal kingdom, that of reptiles, it is but an allowable inference that the earliest fishes, which were also placoids, ought to rank equally high in a natural classification. We go farther, and say that there is no known circumstance in reference to their habits, size, or structure, which requires that they should be degraded to a lower place. The size of the brain compared with other parts of the organization cannot be determined with any exactness in the case of the earliest fossils, but in the oldest fishes where any means exist for a comparison to be made, which is in the series next below the Coal Measures, the brain, or rather the cavity in which the brain was lodged, is relatively larger than in any existing osseous fishes. And the development of this organ is the most reliable index of an animal's place in a natural system.

The sum of geological evidence then, in this department, is that previous to the creation of fishes there were no animals bearing any resemblance in structure, habits, and mode of life to them; that when they do appear they have already received the highest organization and the largest cerebral development which, so far as yet appears, they are capable of

receiving; and finally, that while there is no progress made in this class of animals during the long succession of ages since they first appeared, yet a vast number of *lower* species of fishes have appeared, filled up their measure of existence, and disappeared. This is surely a bad witness for the development hypothesis. It testifies to no consecutive steps by which fishes came into being at all, to no progress of development after they came into being, for they stood at the head of the ichthyic division at the outset; and the climax of its testimony is that there has been, during these periods, a progressive degeneracy, so that though all possessed a high organization at first, there is found in the subsequent creations a succession of lapses, till the division of fishes now contains species ranking scarcely above the earthworm.

We know very well that this does not actually disprove the hypothesis. It only removes so far what appeared to be proof in its favor. And yet a series of such facts does establish a presumption against it. And when such instances are accumulated as they have been by the author of the "Footprints," they become a practical refutation of it.

When the species of the animal kingdom are arranged according to their affinities, as we find them in zoological systems, it is not unnatural to inquire if each higher species may not be an improved state of the species next lower in the system. It is, as we have seen, the office of Geology to meet this inquiry, by showing that these species have not come into being in the order in which they are arranged in the books, and to show that the order in which they have come into being is not only not confirmatory of the development hypothesis, but is as directly opposed to it as any fact can be.

It will not meet the difficulty to assume that the lower forms of ichthyic life may have appeared in their proper order in accordance with the hypothesis, while, from their less perishable character, the higher forms alone remain in a fossil state. It would at best be begging the question to make the supposition; but it is also in opposition to well-known facts. For many of the lower forms are preserved in the later formations, and in the particular upon which the preservation of fossils most depends, that is, the existence of an osseous skeleton, the higher forms are less likely to be preserved than many of the lower.

Nor will it diminish the force of the general fact that the remains are found in the Silurian system and the Bala limestone below, in very limited quantity. The simple fact that they are found at all, and of such a character as to determine the

class to which they belonged, is all that the argument requires. It is not a question of numbers but of rank. A single well-defined placoid fossil in the Bala limestone as fully proves the existence of placoid fishes during the deposition of this rock, as if the rock were made up of these fossils. The question then returns, how fishes of this high order came to exist before any of the subordinate orders. As their existence could not have been by development of the lower into the higher forms, we are brought to the necessity of referring it to the direct act of the Creator; not miraculous, perhaps, in the largest view of the case, but yet as really miraculous as any fact of observation or history could be shown to be.

Substantially the same things may be said of other divisions of the organic world. It has been affirmed that the shell-fish of the Silurian system, the first system in which there is a profusion of organic remains, are the lowest division of the molluscous animals. The statement is received as true, but it must be added that there is some diversity of structure in this lower division, and that these earliest molluscs are not the lowest but the highest in that division. But the essential point is, that while these lower molluscs, the Brachiopoda, were most abundant, the highest molluscs existed also, for their remains (Silurian System, p. 308) are found in the Bala limestone, the lowest bed of molluscous fossils. The number of these higher animals is not important. They existed, few or many, at as early a date as any other of the mollusca. As the lower forms had not an anterior existence, the higher were not developed from them. Let it also be noted that while the intermediate mollusca are exceedingly numerous, those higher forms, the Cephalopoda, so early introduced, and so abundant at certain periods, are now reduced to a very few species, just enough to make us certain of their structure and form, a conclusive argument against the development hypothesis.

It is unnecessary to extend remarks of this kind, though they might be made in reference to all the great divisions of the animal and vegetable kingdoms. It is the more remarkable, because geologists themselves, observing that some of the higher forms of life, such as quadrupeds and birds, are not found in a fossil state till a comparatively late geological period, while the lower forms are abundant in the earlier periods, had adopted the theory of a gradual progress in organic life. We believe that Mr. Lyell was the first to introduce the caution "not to infer too hastily from the absence of mammalian fossils in the older rocks that the higher class

of vertebrata did not exist in the remoter ages." We have seen that remains of vertebrate animals are already found in the lowest fossiliferous rocks, and in addition to that, the highest forms of each class appear first. If there is found to be a progressive movement, considering the broader divisions, the movement is surely retrograde in organization when considered in reference to genera, families, and orders.

We have now shown sufficiently the nature and application of the argument against the development hypothesis so far as it is drawn from geological sources. We will now refer more briefly to the relation existing between the principles of Geology and the principles of Religion.

The power, wisdom, and goodness of the Creator are often declared in the Scriptures, and innumerable instances of the exhibition of these Divine attributes are presenting themselves in the works and providences of God around us. One form of illustration drawn from Geology was forcibly presented by Dr. Buckland in his *Bridgewater Treatise*. But there is another peculiarity in the exhibition of these attributes, as they appear in Geology, which gives them distinctness and commands attention. We may regard a sovereign with respect, who, following the example and executing the laws of his predecessors, governs his dominions with discretion, and secures the happiness of his subjects. But there are some higher emotions demanded if he is also the founder of the kingdom, and if the laws and institutions, and all that constitute it a kingdom, are the work of his mind and hand. Something analogous to these higher emotions we experience by studying the character of the Creator, not in his present works alone, but in the origination of the system of created things.

Travelling back in thought to the dawn of creation and admitted as spectators of the opening scene, we first see only an "infinite expanse of unoccupied space." No word of creative power has gone forth. And let attention have been arrested to observe some display of this attribute. There is no preparation and array of means. In obedience to a volition matter is formed, properties are given to it which it may never lose, worlds exist, revolve in their orbits, and become obedient to law. A system of things has commenced, destined to be a theatre for the exercise and display of the Divine perfections for countless ages, and, perhaps, without end. If the mind swells to fullness when we look off on the heaving ocean, because God in his majesty is there, with what unutterable emotion might we look on when created existence begins. It is a present God in the greatness of his power.

Confining our attention to this earth we pass along through

succeeding ages, tracing "the laws of motion, and chemistry, and crystallization," and observe them "modifying and changing the aspect of nature."

What, then, if some form of organic vegetable life had now for the first time met our view. It matters not whether that form came into existence slowly or suddenly, alone or in company with kindred tribes and with millions of each tribe; the fact that the earth, after the existence of a "limited eternity," has become the owner of a new principle, a principle, be it remarked, hitherto unknown to the whole course of nature, a principle hitherto peculiar to the Creator himself, the sacred and mysterious principle of *life*, this would surely be hailed by us as an epoch in the progress of Divine manifestation. Elements and phenomena of the inorganic world are seen subserving the purposes of organic life. The Creator has mysteriously bound them to the new principle. Every root in creation is by a chemistry of its own, selecting elements from the earth; every leaf is silently feeding on the great air-field around it; every fibre is vibrating to the quickening influence of light. Quiet as is the aspect of the new scene, repose is in reality a thing unknown to it. Movement, activity, multifarious excitement pervade the silent life of this new creation. Now could we have looked intelligently on this new, this organized, this living kingdom of nature, when first it came into existence, without saying respecting the Creator, "His understanding is infinite?" Here was the first utterance of his wisdom in the adaptation of means to ends. (Pre-Adamite Earth, pp. 132, 133.)

Another visit to the object of our meditations is at length permitted us, and a scene opens to our view which compels us to exclaim, "How great is his goodness!" We saw it in busy and diversified activity, preparing the way in some places for the coming of higher orders of its own kind of life, by producing the necessary kind of soil; and for the Divine origination of that animal life which it was destined to support. We beheld in its presence and varieties and rapid increase, an indication that the Great and Provident Householder was contemplating the arrival of unnumbered guests. Now we find not only that they have come, but that since their first appearance the crust of the globe has undergone many a revolution and has exhibited many a rich and varied surface of vegetable life, crowded with corresponding forms of animated existence. Now here in the animal kingdom is a being constructed for enjoyment, each of its movements yielding it gratification, each of its senses an inlet to pleasure; and the whole is ever preparing the way for greater enjoyment still, and finding happiness in the occupation. (Pp. 178, 179.)

The two or three remaining points we can but just allude to. The Scriptures represent man as placed at the head of the terrestrial creation. Geology teaches the same lesson. While each class sinks to lower organization, each new-created class is an advance upon those previously created. And thus there is a gradual approach to man. Moreover, the laws of matter, and the changes in the condition and structure of the earth, seem to be each a special interposition, fitting the earth to be the proper dwelling-place of man. And why these preliminary steps for man rather than for any other of the sentient existences which had been created? Evidently

because with man commenced, in this world, the moral government of God. There is no longer progress in physical creation. All that need be accomplished in this way has, we may suppose, been already accomplished. The subsequent higher exhibitions of the Divine character on earth are to be in the discipline and treatment of his creatures as moral beings.

Of the downward course of these responsible beings we have all our experience. In the degradation of the animal races we perhaps see only parts of the same system of things.

The fact of degradation, strangely indicated in geologic history with reference to all the greater divisions of the animal kingdom, has often appeared to me a surpassingly wonderful one. The general advance in creation has been surprisingly great. The lower divisions of the vertebrata preceded the higher; the fish preceded the reptile, the reptile preceded the bird; the bird preceded the mammiferous quadruped, and the quadruped preceded man. And yet is there one of these great divisions in which, in at least some prominent feature, the present, through this mysterious element of degradation, is not inferior to the past? And now, in the time of the high-placed human dynasty, do we not as certainly see the elements of an ever-sinking degradation which is to exist for ever, as of a state of ever-increasing perfectibility to which there is to be no end? Nay, of a higher race of which we know but little, this much we at least know, that they long since separated into two great classes, that of the "elect angels" and of "angels that kept not their first estate." (*Footprints*, pp. 201, 204.)

But if this is a condition of our being, we are yet not wholly to overlook the fact that there has, from the earliest periods, been a progress in the work of God by the creation of higher and higher orders of being. May we not believe that that law of the manifestation will continue? And if, since the introduction of a moral government, creative acts have ceased, then this law of manifesting the character of the Creator must have scope in operating upon that being who is the last of created things. How shall it be, but by such a creation, that degraded man shall become a new creature in Christ Jesus? And as each act by which the chain of being was improved was a creative act, an act of which the nature and the time were not subject to any law then promulgated, an act which was, therefore, in its nature miraculous, might we not expect that this new creation will also be miraculous?

Such are the more interesting relations of Geology to Religion. Some of these last points, though interesting to our minds, we do not insist upon. But we believe that less obvious analogies would not be unworthy of a reflecting mind. Enough, at least, has been said to show how important Geology is to those who are set for the defense and enforcement of moral and religious truth.

ART. IX.—REPORT TO THE TRUSTEES OF THE UNIVERSITY OF ROCHESTER.

Report to the Board of Trustees of the University of Rochester, on the Plan of Instruction to be pursued in the Collegiate Department. Presented September 16, 1850.

THIS very able Report is understood to have been written by Robert Kelly, Esq., of this city, the Chairman of the Committee to whom was assigned the consideration of the subject to which it relates. Three inquiries are suggested by the perusal of it: First, the origin of our collegiate institutions; secondly, the present condition of those institutions; thirdly, what can be done for their improvement. An answer to these inquiries will appear in the course of our remarks, although not pursued under the formal divisions here indicated.

The Universities of Oxford and Cambridge, England, existed and were complete before the institution of colleges began. The Universities were corporations of learned men, formed for the purpose of giving lectures on all known branches of learning, to students assembled from every part of England, and from the Continent. The colleges formed no part of their organization, and they might have continued to exist until the present day according to their original design, had colleges never been created.

In England a COLLEGE is an eleemosynary lay corporation, of the same kind as an hospital, existing as a corporate body either by prescription or by the grant of the king. It is not necessarily a place of learning. An hospital also is not necessarily a mere charitable endowment, but is sometimes a place of learning, as Christ's Hospital, London. Its particular form and constitution depend on the terms of the foundation. A college consists of a head, called by the various names of provost, (præpositus,) master, rector, principal or warden, and of a body of fellows, (socii,) and generally of scholars also, besides various officers or servants, according to the peculiar nature of the foundation. A college is wholly subject to the laws, statutes, and ordinances which the founder makes, and to the visitor whom he appoints, and to no others. When the king is founder his successors are visitors.*

As an example of these foundations, we may take All

*Penny Encyclopædia.

Souls' College, Oxford, founded in 1437, by Henry Chichele, Archbishop of Canterbury.

According to the charter, the society was to consist of a warden and twenty fellows, with power in the warden to increase their number to forty; and was to be called "The College of the Souls of all the Faithful deceased." The obligation imposed on the society was to pray for the good estate of Henry VI. and the Archbishop during their lives, and for their souls after their decease; also for the souls of Henry V. and the Duke of Clarence, together with those of all the dukes, earls, barons, knights, esquires, and other subjects of the crown of England who had fallen in the war with France, and for the souls of all the faithful deceased. Sixteen of the fellows were to study the civil and canon laws the rest philosophy and the arts, and theology.*

Other colleges had foundations for a certain number of scholars in addition to the fellows. The fellows are elected from the graduates of the colleges. "Some few fellowships may be held by laymen, but in general they can be retained only by persons already in holy orders, or who are ordained within a specified time." The endowments of the fellowships are various, some amounting to £250. The fellowships can be held only while the incumbents remain unmarried.

The colleges were thus originally religious houses, founded for the benefit of ecclesiastics, and for poor scholars who were thus admitted to all the privileges of the university without cost. Subsequently other scholars were admitted to the colleges besides those provided for in the endowments.

As the colleges multiplied and increased in importance, they began to overshadow the Universities to which they were appended. A change, long in progress, was at length completed during the chancellorship of Laud, by which the ancient university, a republic of letters, with professors and voluntary lecturers, and filled with the spirit of scholarship and profound speculation, gave place to a congeries of colleges or ecclesiastical schools. Ever since the educational discipline has been in the hands of the heads and fellows of the colleges. The professorships became virtually extinct. Students entering the Universities found only the colleges, to some one of which they became attached, and where their education was conducted on the tutorial system.

Now, it was about the time when this change had become fully confirmed that the first college in this country was established, under the name of Harvard College. The college system alone was introduced here, for in reality no other system was any longer known in England. But the college of New-England copied the colleges of the mother country

* *Ibid.*

only in the general course of study for the Baccalaureate. It was not a monastic endowment for fellows and poor students, but a school of classical and mathematical learning.

The other colleges of our country, as they came into being, conformed to the same model, and a good degree of uniformity has been attained both as to the preparation required for admission into college, and as to the course of study there pursued; so that our colleges, although widely scattered over the country, form co-ordinate parts of a great system of education.

The colleges collected at the English Universities do not differ in their capabilities from the colleges of Eton, Westminster, and Winchester, only that these last were made thorough elementary schools. Here the foundation of a classical education is laid, and the student when removed to a university college only continues his studies with a tutor until he receives his degree. The colleges, whether in separate establishments or in immediate connection with the Universities, are really, under their educational aspects, preparatory schools for the university course of free and manly study, to be carried on by the aid of the libraries, and the lectures of the university professors. In this point of view they are necessary and invaluable. The mistake committed in England was to drop the university course and retain only the collegiate.

In our country we have hitherto aimed only to perfect the English college system, relieving it of its monastic incumbrance. Our colleges, also, exercise the university function of conferring degrees; and were their courses of study generally preceded by as thorough an elementary discipline as that of Eton and Westminster, and were they endowed with ample libraries, and with fellowships on which studious men might retire from the world and devote years to profound study, they would not be a whit behind the English Universities. In England most of the colleges are collected at two principal points; with us they are scattered over the country.

It is unfortunate in England that the colleges are collected at the seats of the ancient Universities, for two reasons; they have supplanted the Universities, and the young men who are sent to them from the preparatory schools and colleges, without enjoying a university range of study, gain a university freedom from restraint.

The true idea of the relative positions of the college and the university is, that the former shall complete the course of authoritative restraint and educational discipline required

during the immature period of youth, and the latter offer to young men already thoroughly disciplined in languages and mathematics, every advantage and facility for attaining a manly self-discipline in professional studies, and in the pursuit of general knowledge.

Neither in England nor in our own country does the collegiate course afford the opportunity of reaching a profound and ripe scholarship. In England, however, they have the advantage of a more accurate scholarship in the studies pursued, on account of their superior preparatory discipline.

It has been remarked, and we think justly, that in the early period of our collegiate system we attained more accurate scholarship than at present, because the same four years' course embraced fewer studies, and consequently there was time for more thorough application.

In our day we have been driven to modify our collegiate system. The amazing advance made in the sciences, the new points of view under which history is to be studied, the review of old philosophies, and the freedom of philosophical inquiry, the more intimate relations of nations, the spread of commerce, and the increasing literature of the moderns, have altogether so amplified the field of knowledge, and touched so many points of interest common to different classes of society, that we have found it necessary both to introduce new branches of learning, and to provide for the educational wants of other students besides those contemplating the learned professions.

The English colleges have felt the same pressure from a new age, but they are slow and reluctant in making changes. We, on the contrary, with the vivacity of a young nation, have made some marked movements towards the modification of our collegiate system. In England the demand is that the ancient university system be revived. In our country the demand hitherto has been that our collegiate range of study be enlarged, and rendered more free, popular, and practical.

It is remarkable that in attempting to meet this demand, we have done nothing to render the course for admission into college more thorough, nor made any effort to extend the college course beyond the term of four years. Are there not instances where one year is virtually cut off from this course, by making the terms of admission into the Sophomore class so easy that the Freshman is repudiated? We have not, then, added new years for new studies, but we have added new studies to the old years; that is, we have tried to hit

upon some method by which we may be able to do more in the same time, with no better preparation for doing it.

The demand for a popular and practical feature in our college system—a feature that shall make them schools for the industrial as well as the professional and literary classes—has been met both by adding branches adapted to the industrial classes, and by instituting voluntary courses in which the scientific element prevails over the classical. It is a curious fact, that in some colleges the students who are too imperfectly prepared for the Baccalaureate course are admitted into the voluntary under the denomination of *university students*.

The results of these modifications, we believe, are generally not very satisfactory: the standard of scholarship is lowered, education is rendered more superficial, and the worth and importance of college discipline depreciated in the public estimation.

At this juncture Brown University has instituted a new experiment. Here the plan of study comprises fifteen distinct courses, the time to be occupied by each to be determined entirely by the requirements of the course. The student is allowed as far as practicable to study what he chooses, all that he chooses, and nothing but what he chooses. This institution thus aims to remove the disabilities arising from the limitation to a four years' course, and to provide for the wants of all classes of students.

The objectionable feature in this plan is, that it deals with youth who are really only in their elementary studies as if they were young men entering the lofty arena of a university, already prepared for the correct judgments, the responsibilities, and the determined self-appropriation which can belong only to those who have submitted for years to a regular academical discipline. In other words, this plan dispenses with the college, and rushes at once into the university. Still we feel hopeful as to its results. It has broken away from old authorities, it dares to mark out a new course, and may be destined to reach in its struggles upward the highest form of a literary institution.

The plan of instruction proposed to the University of Rochester, by the enlightened and judicious Committee appointed for this purpose, adheres to the four years' course. It does not aim to do away with the college, but to remedy its defects, and to make it more available to different classes of students.

After a candid and clear review of the collegiate system, the Committee thus state their conclusions :—

1. The system is, on the whole, admirably adapted as a means of intellectual training, and in its main characteristics should not be abandoned. The feature of systematic courses of instruction especially should be maintained, in order to secure even development and a fair amount of general culture.

2. The range of studies is too restricted to meet the educational wants of the people. The means of instruction in many useful and important branches are not provided.

3. Too many studies are crowded into the one compulsory course to allow that all shall be taught properly. Some are not pursued so far as is needed or desired.

4. The system is not managed ordinarily with proper vigor. Students are received in an imperfect state of preparation, and are admitted too young. A sufficiently strict method is not pursued with respect to their advancement during the course, and at the close they receive a degree, which, in many cases, is not a badge of respectable scholarship.

The following outline of a plan of studies, arranged in view of the above conclusions, is respectfully submitted :—

1. The regular course for each student shall occupy four years, at the end of which time those who shall pass a good examination in the prescribed studies shall be admitted to a degree ; those who have pursued classical studies through the course, to the degree of Bachelor of Arts, and those who have not, to the degree of Bachelor of Sciences.

2. The following departments of study shall be pursued during the Freshman and Sophomore years—a daily recitation in each department to be allowed throughout the two years :—

1. Department of History and Belles Lettres. Modern History—Rhetoric—History of English Literature—Composition and Declamation.

2. Department of Mathematics and Natural Philosophy. Algebra—Geometry—Plane and Spherical Trigonometry—Elements of Natural Philosophy.

3. Department of Languages.

1. Elective branch. Latin and Greek Languages.

2. " " French and German Languages.

All regular course students shall pursue the studies of the first two departments, except that during half the Freshman year the classical students shall pursue the study of Latin and Greek, in place of Modern History. In regard to the third, they will be allowed to choose either the Latin and Greek course or the French and German course.

3. The studies of the Junior and Senior years shall be grouped mainly under the four next following departments—one hour daily recitation throughout the two years to constitute the course in each :—

1. Department of Belles Lettres and of Moral and Intellectual Philosophy. Logic—Mental, Moral, and Political Science—Evidences of Natural and Revealed Religion—Principles of Law—Composition and Declamation.

2. Department of Mathematics and Mechanics. Higher Pure Mathematics—Adaptations of Mathematical Science to the Arts—Engineering and Construction—Mechanical Philosophy.

3. Department of Natural Sciences. Chemistry, including Chemical Technology, and especially Agricultural Chemistry—Botany, including Botanical Technology—Geology—Mineralogy—Zoology.

4. Department of Languages. Latin and Greek.

The first of these departments shall be an obligatory study upon all regular course students. Those who have studied the Ancient languages will, with the advice of the Faculty, elect two of the other three departments, or pursue the Modern languages in lieu of Latin and Greek. Those who have studied the Modern languages will pursue the studies of both the Scientific departments.

5. In addition to the above, there shall be a Department of Drawing, and all who pursue the upper department of Mathematics and Mechanics, shall take Drawing lessons.

The requirements for admission are as follows:—

1. Candidates for admission to the Freshman Class, who are classical students, shall be examined in

The English, Latin, and Greek Grammars,

Cornelius Nepos,

Cæsar's Commentaries,

Virgil's *Æneid*,

Cicero's Select Orations,

Translating English into Latin,

Greek Reader,

Three Books of Xenophon's *Anabasis*,

Geography, and in

All the rules of Arithmetic;

and those only who shall pass a good examination shall be entitled to admission.

2. Candidates for admission to the Freshman Class, who are not classical students, shall be examined in the following studies:—

Spelling,

Defining,

Reading,

Writing,

Geography,

English Grammar,

English Composition, (so far as to exhibit some practice,)

History of the United States, (equal to contents of the ordinary School Histories,)

Ancient History and Geography, (equal to contents of Arnold's Pitt's Ancient History,)

Constitution of the United States, and in

All the rules of Arithmetic;

and those only who shall pass a good examination in these studies shall be entitled to admission.

3. No student shall be admitted to the Freshman Class who has not arrived at the age of fourteen years, nor to an advanced Class, unless at a corresponding age.

The Committee insist upon a strict adherence to the terms for admission; that no student shall be advanced unless found

qualified in all his studies; and that degrees shall be granted only to those who sustain the prescribed examinations.

The voluntary element in the course for the graduating students is clearly defined, and is so guarded as to preserve a regular and systematic discipline.

The distinction made in the Baccalaureate between the strictly classical and the more scientific students, strikes us as appropriate and happy. *Bachelor of Sciences* seems very much akin to *Bachelor of Arts*, and yet is sufficiently distinct for the purpose in view.

Partial courses are also recommended to be adopted according to the judgment of the Faculty.

The Committee recommend that the means of education in special branches be extended still more liberally to students who have not the time to take the entire course. The admission of partial course studies may be safely left in the hands of the Faculty. No one can be admitted to pursue any branch of instruction unless he possess the requisite qualifications for pursuing it with credit to himself and to the institution. His admission, the course he may pursue, and his advancement, will be regulated by the Faculty, and not left to his own choice simply. It is hoped that the advantages of education that will be furnished in the University may thus be thrown open in particular cases, where it will be of great service to young men whose means, or situation, perhaps whose industrial avocations, may prevent their prosecuting a regular college course. There is no danger that this privilege, thus regulated and controlled, can ever break down the regular system, or occasion any serious injury to its successful working.

It is proposed that certificates be given to students, when desired, of their attainments in any particular department. These may be useful as testimonials of capacity and knowledge, and aid them in obtaining good situations or employment. Certificates, also, for the two years' course should be prepared specially, as this is a point where a good many will be likely to leave, to enter into business.

The improvements contemplated in this plan of instruction may be reduced to three particulars: First, a more faithful development of the capacities of collegiate discipline, by requiring adequate preparation for admission, and a mastery of the studies of the curriculum, to be tested by rigid examinations. Secondly, the adjustment of the course of study to two classes of graduates, so as to secure for each a proper cultivation of the mind, and at the same time, an acquaintance with those branches of knowledge which will be more directly available in the meditated pursuits of life. Thirdly, the introduction of partial courses without fostering superficial attainments.

If this plan is carried out, as we sincerely hope, and with a good degree of confidence anticipate, it will be, the new

institution at Rochester will lead the way in giving our colleges a higher position, and essentially increasing their usefulness. The changes are not, in general, absolutely new, but they are better arranged and provided for. The incorporation of the voluntary element into the regular course for graduation, and the introduction of a new degree, give harmony and dignity to the system. And by insisting upon a thorough study of what is prescribed, in opposition to a formidable curriculum on paper without a corresponding performance, we shall be able to test the capabilities of the four years' course. Rigor with regard to the terms of admission is essential to the development of these capabilities. All that the University of Rochester requires of the undergraduate may be possible to him who is prepared to undertake it, and quite impossible to him who is with difficulty squeezed through the entrance, or who is admitted by favor.

Here, we are persuaded, all reformation in collegiate study must begin. It is a promising indication of the new University, that it makes this point so prominent.

The acquisitions of students at their admission are in many cases inadequate for the advantageous prosecution of the studies embraced in the college course. It is not that the nominal requirements are too low. Strictly interpreted, they demand a very respectable amount of acquisitions. The difficulty is, that in the competition between the numerous colleges to admit large numbers, the rules prescribing the requisitions for entrance are not enforced in their true meaning. The practice of one college in keeping down the standard operates unfavorably on many others; and the more influential be its position in age and importance, the greater will be the injury it will occasion to the whole cause of education. It is here that reform must begin, if we intend to bring out good classical scholars from our colleges, able mathematicians, elegant belles-lettres scholars, skilled dialecticians and philosophers, or proficient in any of the sciences. We must exact at entrance an accuracy of preparation, that shall re-act upon the academy, and beyond that, upon the district school. *Thorough* is the word which we need to have written upon all our seminaries and modes of teaching—upon the mind of every teacher, and on the daily task of every scholar.

The scholarship attained in Oxford in the classics is not so much owing to the discipline in the University colleges as the long course of previous training in Eton and Westminster. It is possible that the University colleges might prescribe a much wider range of study if the same rigor were maintained there which belongs to the preparatory colleges. And it is possible, too, that the curricula of the American colleges might not be found so vastly overloaded, and so far beyond the strength of the students, if there were the same fidelity

and rigor of preparation which are exacted at Eton and Westminster. It is of the highest moment that we should make our colleges accomplish all that is within the scope of their capabilities. This appears to be the enlightened aim of the plan of instruction for the University of Rochester. It may be found, however, in conducting the experiment ever so faithfully, that the plan of study embraces too wide a range of study for four years, even with the preparatory discipline which it demands. It may be found that instead of enlarging our collegiate course we need to limit it, in order to secure a higher scholarship. Indeed, the Committee seem to feel that, after all, they are only attempting what appears most expedient and feasible in the present state of our country.

"The time," say they, "devoted to what is considered a good education with us, is entirely too limited to produce any high degree of scholarship. We deceive ourselves if we suppose that by any improvement in our system we shall raise to a very elevated point the standard of attainments in any particular department of science or literature, unless there be evinced a disposition on the part of our young men to devote to their education a longer space of time than they are now willing to spare. When that period arrives, we shall be led to found great Universities, each one of which shall be the centre and crown of a system of colleges, exerting a useful control over them and completing the education there commenced. Until that desirable consummation, all that can be done is, to administer our colleges wisely, and provide in them, as far as possible, the opportunity of more advanced instruction in some important branches where it is now too limited to answer the ends in view."

But is it not possible to create a disposition on the part of our young men to devote to their education a longer space of time? The commercial spirit of our country, fostered by the alluring opportunities of acquiring wealth presented in so many directions, is one of the greatest obstacles we have to encounter. But it is only by our institutions of learning that we can successfully meet it. Let these be perfected, and then we create a republic of letters to counterbalance the republic of commerce and of the arts of utility. A limited system of education becomes merely subservient to commerce and utility. But by means of the higher institutions of learning we create the scholars who are devoted to learning for learning's sake, who represent its greatness, diffuse its charm, speak its language, exert its influence, and show forth its commanding power over the destiny of nations and the well-being of men.

The love of knowledge is an element of human nature no less than the love of property; and knowledge is power as well as money. Let the institutions be called into existence in which it is possible to gain high scholarship, and high scholar-

ship will begin to appear. As scholars multiply, their example will become contagious, as well as the examples of successful trade. Science and literature will have their world too, their adherents, their interests, their noble works to perform in the eye of mankind.

France is a nation of manufacturers and traders, of wars and revolutions, of pride and vanity; and yet amid all this the University of Paris and the National Institute have constituted a Republic of Science, Letters, and Arts, conspicuous to the whole world for its discoveries in science, its philosophical and literary publications, its works of art, and for the great men it has furnished in every department of life. The existence and growth of these institutions was not the result of a wide-spread enthusiasm for learning. Solitary scholars began the great work, and earnest scholars prosecuted it from age to age. These institutions have sustained themselves by appealing to the noblest and most mighty element of our being—the love of knowledge.

Such efforts as those made in founding the University of Rochester, and the dissemination of those lofty principles of education contained in the Report of the Committee, will have their effect in creating the desired spirit of scholarship.

Nor are we disposed to put off the day for founding those "great universities, each one of which shall be the centre and crown of a system of colleges, exerting a useful control over them, and completing the education there commenced." On the contrary, we believe the time has arrived when we must undertake this work also. The very efforts we are constrained to make for enlarging our collegiate courses, by introducing higher studies, and by adapting them to more numerous classes of students, is, to our mind, a decisive symptom of the direction which public opinion is taking. The very fashion which has grown up among us to call our colleges Universities, shows the prevalence of the university idea. We take the higher name because it is more attractive and gives a nobler promise. Let us do what we can to perfect our colleges, and still we shall fail in making them what they require to be, until we have the crowning institutions. Colleges and universities are both necessary to a system of education. They have their distinct capacities and functions. The prostration of the English Universities has thrown the educational system of England behind that of the Continent. The want of universities keeps down our system of education from its proper elevation and completeness.

ART. X.—NOTICES OF NEW PUBLICATIONS.

A Greek and English Lexicon of the New Testament. By EDWARD ROBINSON, D.D., LL.D. A New Edition, Revised and in great part Re-written. New-York: Harper & Brothers. 8vo, pp. 804.

It is not our purpose at the present time to do more than announce the appearance of this volume;—a more adequate notice for our pages having been undertaken by a scholar whose professional studies particularly qualify him for the task. We cannot forbear, however, in the present instance to call attention for a moment to the labor which has been required in the preparation of this great work. Dr. Robinson's earliest effort in the department of New Testament Lexicography dates as far back as the year 1825, when he published a translation of Wahl's *Clavis Philologica Novi Testamenti*. Of this an edition of fifteen hundred copies was sold in a little more than four years. Eleven years after this earliest publication, in 1836, Dr. Robinson issued his own *Greek and English Lexicon of the New Testament*, the fruit of long study and labor. This became immediately a standard work both in this country and in Great Britain. So great was the demand for it in Great Britain that it was re-published in three rival editions. In our own country it has for some years been difficult to procure copies, and the appearance of a new edition will be hailed with great pleasure. Of the preparation of it Dr. Robinson says:—

When the time came, three years ago, to prepare for a new edition of this Lexicon, although not desiring to shun any necessary labor, I yet hoped that the task would be comparatively light. The progress of science in this department, as in others, had indeed not ceased to be onward. Wahl and Bretschneider had issued new and corrected editions of their Lexicons, and Winer had revised and enlarged his Grammar; while the labors and improvements of Passow had been carried forward after his decease by able successors, and the more extended results spread before the English public in the very valuable Lexicon of Liddell and Scott. Still more, the Commentaries of De Wette and Meyer on the New Testament had appeared; to say nothing of many others. My own official duties too had called me, for the greater portion of the preceding decennium, to the daily interpretation of the New Testament before large classes of young men preparing for the ministry of the gospel; and, in the mean time, I have visited and partially explored the Holy Land. Under these circumstances, it is not surprising that, when I sat down to the work of revision, I found many portions of my former labors, and especially the earliest, less satisfactory than I had hoped. The result was, that a large part of the work required, in my judgment, to be re-written; and it has accordingly been re-written, without regard to time or labor. The remaining portions have been thoroughly revised; and have received very many additions, corrections, and curtailments. In its present form, the work may stand as an unpretending memorial of the progress and condition of the Interpretation and Lexicography of the New Testament, at the close of the first half of the nineteenth century. (Preface, p. iii.)

The article *Βαπτίζω*, in this edition, will be less satisfactory to Baptists than the article on that word in the edition of 1836. Indeed the Note in the present edition wears not a little the aspect of special pleading, and illustrates what has often been observed in the case of ripe scholars who maintain the validity of affusion, that they start with conceding the Baptist position as imperatively required by the general meaning of the word, and then attempt to explain it away by accumulating difficulties.

The mechanical execution of this edition deserves the highest praise.

Everything in the matter of paper, printing, and binding, is all which the most fastidious taste could demand. The liberality of the publishers in this respect will not be overlooked in estimating the value of the work.

The Poetry of Science; or, Studies of the Physical Phenomena of Nature.
By ROBERT HUNT. First American, from the second London edition.
Boston: Gould, Kendall & Lincoln. 1850.

We know of no source whence have emanated, within the past two years, a greater number of excellent works relating to the science of nature, than have followed each other, in rapid succession, from the publishing house of our friends, Messrs. Gould, Kendall & Lincoln, of Boston. Their style is now changed, by the omission of the second name in their firm; but we trust the character of their publications will continue to be as elevated and useful as it has hitherto been. Within a brief period they have given us "Guyot's Lectures on Physical Geography,"—a work which has now passed to a second edition,—the scientific contributions of Dr. Harris to Theology, the "Pre-Adamite Earth" and "Man Primeval," Agassiz's "Exploration of Lake Superior and the Country adjacent," the "Scientific Year-Book, for 1850," and more recently, the "Footprints of the Creator," by the celebrated Scotch geologist, Hugh Miller, and the "Poetry of Science," by Robert Hunt.

To several of these works we have already called the attention of our readers in preceding numbers or the present number of this Review. To the last mentioned, "The Poetry of Science," we are happy in being able here to add our hearty commendation. Its title may mislead one who bestows only a cursory glance upon its pages, as to the character of its contents. It is however no fanciful view of scientific facts and laws, fitted simply to occupy an idle hour, and leave no lesson of valuable truth upon the mind; but it is rather a series of chapters on the great forces and agents of nature—heat, electricity, magnetism, gravitation and chemical affinity—in which they are illustrated in their various combinations and their reciprocal dependence upon each other, as they present themselves through the medium of the latest discoveries of modern science. The views which the work contains relate to many of the most impressive forms and operations of nature, and are designed to fill the imagination with glowing conceptions of the Creator's power, alike in the minutest and the vastest of the works and the agencies of his hand. It is in this respect alone that they deserve to be associated with poetry, or to bear its name. They awaken the imagination, and open to its vision the realms that lie beyond the boundaries of sense, in which the soul communes with higher intelligence, and recognizes the great Creator veiled behind the sublimest and most glorious of his works.

The volume of Mr. Hunt will be found capable of affording rich entertainment and instruction to the student of science, while to the general reader, and especially to the theologian, it will impart an immense amount of useful information, and furnish striking illustrations of the agency of the Deity, and the character which he has impressed on all that he has made, and on the laws which he has ordained.

Orissa and its Evangelization; Interspersed with Suggestions respecting the more efficient conducting of Indian Missions. By Rev. AMOS SUTTON, D.D., Missionary to Orissa. Boston: William Heath. 12mo, pp. 396.

The author of this work, a veteran missionary of the General Baptist Missionary Society, England, is well known to American Christians. He

has twice visited this country with Mrs. Sutton, who is an American lady ; and by his amiable character and ardent devotion to his work has won a large measure of general regard. He was well qualified to prepare such a work as is that before us. It relates to that portion of India which contains the Mecca of the Hindoos, the site of Jagannáth, where Dr. Sutton has himself so long and so successfully labored. It describes the country, its soil and productions, and the people, their history, manners, habits and religion. It narrates the progress of missionary work, its difficulties and successes, and contains suggestions and appeals regarding the future. Written not with leisure for condensation and revision, but as here and there moments could be snatched from travelling, visiting, and attending public assemblies, it makes no pretensions to symmetry of construction or elegance of style ; but it abounds in valuable information, which can hardly fail to be acceptable to readers who are interested in the great work of the world's evangelization.

Review of a Report presented to the Warren Baptist Association, at its Meeting in 1849, on the subject of the date of the First Baptist Church in Newport, Rhode Island. Providence. 1850.

This is a pamphlet of twenty-five pages, relating to an historical question of no little interest, which has lately been raised in Rhode Island, respecting the priority in origin of the two oldest churches in that State. It appears that several years since, the First church in Newport, in its annual letter to the Warren Association, set up a claim to be the oldest Baptist church in America, by asserting that the true date of its constitution is 1638, instead of 1644, which had always been inserted as the year of its origin in all the records of the Association. The matter which was thus brought to the notice of the Association was referred to a Committee, who presented their report at the annual meeting in 1849. In this Report the Committee express the opinion, "that the church at Newport was formed certainly before the first of May, 1639, and probably on the seventh of March, 1638." They also present the historical references and other reasons on which their opinion rests. It is to the examination of this Report and the reasoning it contains, that the "Review" now before us is particularly devoted. It is, as we understand, from the pen of Rev. James N. Granger, and was originally prepared at the request of the First Baptist church in Providence, whose ancient historic position, as the oldest of our churches, would be seriously unsettled were the opinion expressed in the Report of the Committee to be generally adopted. The "Review," which is an exceedingly well-written document, contains a thorough examination of the reasonings of the Committee ; and, so far as we are able to judge, is a complete refutation of them. There may be other reasons than those contained in the Report, for believing that the venerable church in Newport is the eldest-born of our churches ; but until those reasons are presented, we think it will still rank, as it has hitherto ranked, second to the church which Roger Williams planted in Providence. We are informed that the minister of the Newport church, Rev. Samuel Adlam, is preparing a fuller statement of the other side of the question, and we refrain from any examination of its general merits until both views shall be before the public, when we may again call attention to the subject.

We cannot, however, forbear expressing our gratification that this question has arisen and elicited the investigation which it has already received. No Christian denomination has been so indifferent to its history as our own. Our fathers have been left to sleep in unhonored graves. The labors they performed—the sufferings they endured—the heroic characters they bore—have alike been forgotten. The books which, amid

penury and toil, they wrote in defense of their persecuted faith, are almost wholly unknown to those who now possess the noble heritage of religious freedom and Christian truth which they bequeathed. It is time for the honor of our name, as a Christian people, that this indifference were broken up, and that we began to study for ourselves, and to teach to our children, the lives and deeds of the founders and fathers of our churches. We hail therefore with delight any discussion which shall make our brethren acquainted with the early history of their own denomination, or lead them to linger in pious reverence around the graves of those who, amid obloquy and contempt, first taught the faith we cherish, and first established the institutions of religion and learning to which we are so largely indebted.

Religious Progress; Discourses on the Development of the Christian Character. By WILLIAM R. WILLIAMS. Boston: Gould, Kendall & Lincoln. 12mo, pp. 258.

This volume consists of a series of discourses on the passage in 2 Peter: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." After an introductory discourse on Religion a Principle of Growth, and a second on Faith the Root of Christian Life, it proceeds in the rest of the series to show how the graces named in the text are successively developed in this natural order, each as the complement of those which precede it, and all as essential to the complete Christian character. It is a striking peculiarity of the book, and one which adapts it to great usefulness, that in this development of character the author does not separate his instructions from the age in which he lives, but in the most practical way leads his readers along through the forms of prevailing opinions and the fashion and bustle of the world as it is, showing how present conflicts are to be met and the Christian character to be perfected even now. Its tone and style indicate, as do all Dr. Williams's writings, that he communes with the past, and is a man of the study, but it likewise exhibits him as in full sympathy with the present, and a man of ripe knowledge of the world. The range of topics suggested and discussed is by no means adequately indicated by the title; and the reader finds himself entering continually upon new and unanticipated regions of thought. There are in the book fewer of the allusions under which the author's large erudition is wont to betray itself, than are found in most of Dr. Williams's writings, but there is the same amplitude of illustration nevertheless, and the same profusion of felicitous imagery. Its religious character is of the most satisfactory kind. It never abates the severity of a sound theology, and is imbued with a fervent devotional spirit. We accounted it a high privilege that we were able to announce to our readers, one year ago, the appearance of Dr. Williams's *Miscellanies*. We account it a higher privilege to welcome the volume now before us, and anticipate the early appearance of still another on the Lord's Prayer.

We are obliged to part with this book here, but we hope not finally. We have committed it to the critical judgment of a writer of taste and learning, whose views of it we hope to give in a subsequent number.

Report of the case of John W. Webster, indicted for the Murder of George Parkman, before the Supreme Judicial Court of Massachusetts. By GEO. BEMIS, Esq., one of the Counsel in the case. Boston: Charles C. Little and James Brown. 1850.

This is an octavo volume of upwards of six hundred pages, and contains a full report of the trial of Professor Webster, together with the subsequent

hearing by the Court of the petition for a writ of error, the prisoner's confessional statements, his application for a commutation of sentence, and other papers relating to the case, which are now published for the first time. The work is evidently prepared with care by Mr. Bemis, who assisted the Attorney General of Massachusetts in the management of the prosecution; and it is undoubtedly the only reliable and complete record which has appeared of the melancholy tragedy to which it relates. From the high sanctions under which the work has been prepared, we have no doubt that it deserves to be regarded, as it was designed, as a permanent memorial of a trial which stands conspicuous in modern jurisprudence, alike on account of the enormity of the offense, the elevated position of the accused, and the dignity, firmness, and solemnity with which the law was administered, by a bench of Judges as upright, learned, and accomplished as can be found in any court in the world.

Popular Education; for the use of Parents and Teachers, and for Young Persons of both Sexes. By IRA MAYHEW, A.M., late Superintendent of Public Instruction, Michigan. New-York: Harper & Brothers. 1850.

Few works of American literature are, as a class, now attracting more attention in Europe than those which relate to our plans of popular education. The works themselves, and still more the labors and operations which they describe, are considered, and justly too, as indices of the rapid progress and the peculiar type of our American civilization, and as furnishing useful hints and lessons alike for statesmen and men of science in the Old World, as they attempt to improve the condition of the people.

This volume was prepared by Mr. Mayhew, in accordance with a resolution of the Legislature of the State of Michigan, and is in reality a treatise on general education, beginning with a definition of education, going through with the various branches of the subject, such as Physical, Intellectual and Moral Education, and then entering upon the agency of schools and institutions of learning in forming the minds of the young, and shaping the character and destiny of a people. The author appears to be fully master of his subject, and to have meditated it in all its phases and bearings. He regards popular instruction as a political necessity under our form of government,—as essential not to prosperity only, but even to *safety*; and a common school education he ranks among the necessities of life. That a work like this, breathing the highest and purest spirit of a great cause, appears under the auspices of a State so recently settled as Michigan, is a fact certainly most creditable both to her legislators and her people. The information which it contains is highly useful alike to parents and their children, to teachers and their pupils; and as friends of education, we wish it may be widely read throughout the Union.

American Industry—Protection and Union. The Anniversary Address delivered before the American Institute at the Broadway Tabernacle, October 11th, 1850. By SAMUEL GREENE ARNOLD, of Providence, Rhode Island. New-York. 1850.

The orator who had been appointed for the late Anniversary of the American Institute was the Hon. S. S. Phelps, United States Senator from Vermont. Severe illness, however, preventing him from fulfilling his engagement, the Committee of the Institute summoned Mr. Arnold with a notice of less than a week to supply the vacancy which had been

thus suddenly created. The character of this Address fully justifies the selection which they made. The subject is the character and influence of American Industry, and its dependence upon Protection and Union as its chief supports. The Address opens with a brief allusion to the antiquity of Fairs, and the difference between those of the middle ages and those of modern times, and then proceeds to illustrate the nature of that industry which characterizes the United States, and the influence it has exerted and is now exerting upon the world. The orator's own observations, as a traveller of singular perseverance in both the Old World and the New, afforded him many striking exemplifications of the wide extent over which American industry is sending its products and exerting its influence. The latter part of the subject—the dependence of this industry upon Protection and Union—Mr. Arnold does not argue in full, but simply sustains his position by a brief reference to the present condition of the manufacturing interests of the country, and closes with an eloquent tribute to the value and surpassing importance of the Union of the States. Mr. Arnold, though a young man, is yet a ripe scholar and a practised writer, and we look for many noble fruits of his literary talents and researches.

Annals of the West: embracing a concise account of principal events which have occurred in the Western States and Territories, from the discovery of the Mississippi Valley to the year eighteen hundred and fifty. Compiled from the most authentic sources for the projector. First edition by JAMES H. PERKINS. Second edition, revised and enlarged, by J. M. PECHE. St. Louis: Published by James R. Albach. 1850.

To those who are unable or unwilling personally to explore the great Valley of the Mississippi, but who still desire to make themselves familiar with its more important historical and geographical features, this volume of "Annals" may be confidently recommended, as containing more of the authentic and well-arranged facts than are elsewhere accessible within anything like the same space. The volume itself has a history somewhat interesting and very unique. Its proprietor and publisher, or, as he calls himself, its projector, thus explains its original conception, and his own connection, as well as that of the editors of the first and second editions, with the work:—

"A passion for an acquaintance with historical and topographical facts relative to the *Great West*, but particularly such as might elucidate its beginnings, rise, and progress towards its future destiny, has been a principal employment of the publisher for nearly thirty years; during which time he has traversed most of that extensive region, and visited nearly every memorable spot, for the means of forming an enlightened judgment, and correct ideas of men and events in times past. In 1844, promulgation was commenced of the materials or knowledge thus acquired, by written and oral lectures. As one thought originates another, in 1845 the idea of publishing in book form first occurred.

"An engagement was entered into, the following spring, with the late Rev. James M. Perkins, of Cincinnati, by which he took charge of the compilation, and prepared the work for the press. A volume of nearly 600 octavo pages appeared before the close of that year. The first edition having been entirely exhausted, this consideration, together with a desire to extend and amplify the sketches of Illinois, Missouri, and other communities more recently developed, the present edition was resolved upon. It is a revision of the first, greatly enlarged, (350 pages having been added,) by the Rev. John M. Pêche, of Illinois, whose long residence in the West,

and familiarity with those portions less elaborately treated of in the former edition, admirably qualified him for this duty."

Under such auspices, this stately volume has just been issued from the press. It is not, we understand, published in the ordinary acceptance of the term, but is merely printed and distributed among the subscribers for the work, no copies having been furnished to booksellers or the conductors of the periodical press. This may account for the lack of usual publicity in reference to its contents. Having been favored, through the kindness of a friend, with an early copy, we have gone through the volume with very deep interest, and cannot but warmly commend the industry, candor and evident truthfulness which it evinces. Its chief fault, as it has seemed to us, is in an undue solicitude to present everything in the precise form in which it has been derived from the original authorities. This, while rendering the work more reliable and satisfactory to future investigators, detract something from the symmetrical and tasteful development of it as one harmonious whole, drawn out from the alembic in which the materials had been properly fused for this re-casting.

Our readers, we are sure, will learn with high satisfaction, that the editor has in contemplation a similar volume, to be entitled, "Religious and Educational Annals of the West." He has ample materials for such a work, and is willing to devote years of labor to bring them into the best and most condensed and conspicuous shape, for present perusal and future reference.

The Logic and Utility of Mathematics, with the best methods of Instruction Explained and Illustrated. By CHARLES DAVIES, LL.D. New-York: A. S. Barnes & Co. Cincinnati: H. W. Derby & Co. 1850.

Professor Davies was for many years at the head of the Mathematical Department of the United States Military Academy at West Point, and has undoubtedly had the training of a larger number of eminent mathematicians than any other instructor in the country. The work before us is a development and exposition of his method of instruction, and is distinguished for the clearness with which the principles of reasoning are set forth, and the simplicity with which they are applied to the processes of mathematical science. It is divided into three Books, of which the first is a treatise on Logic, the second on the Nature and Principles of Mathematics, and the third on the Utility of the last mentioned science. The work abounds with valuable suggestions for teachers in each of these sciences, and in many respects is admirably fitted to be used as a text-book in all institutions where they are taught. A study of the precepts it contains, we believe, might do much in enabling an instructor to divest mathematical studies of the difficulties which are usually thought to belong to them, and thus render the discipline they are fitted to impart more widely available to the minds of the young.

History and Geography of the Middle Ages, for Schools and Colleges. (Chiefly from the French.) By GEORGE WASHINGTON GREENE. Part I. History. New-York: D. Appleton & Co. 1851.

This volume, devoted to the History of the Middle Ages, is the first of a series of text-books which Mr. Greene is now engaged in preparing, on Ancient, Mediæval, and Modern History. A good text-book on the period to which this relates has long been greatly needed, and for want of one, the period itself has been almost wholly neglected in the brief historical studies which are pursued in most of our seminaries of education. The middle

ages, however, in reality, constitute one of the most interesting and important periods of the world's history, and must be understood by those who would explain the phenomena of modern civilization, or trace the sources from which that civilization flows. The work of Mr. Greene appears to us to be well suited to the accomplishment of this object. Its style is clear and concise; its topics are well selected and fully explained, and its arrangement and plan are such as to present a complete view of the wondrous transformations of races and nations, which belong to the period of which it treats. We recommend the volume to all who are engaged in the teaching of history.

Part II., on the Geography of Europe for the same period, is soon to be published by Messrs. Appleton.

A New Method of Learning the German Language, embracing both the Analytic and Synthetic modes of instruction; being a plain and practical way of acquiring the Art of Reading, Speaking, and Composing German. By W. H. WOODBURY. Second edition. New-York: Mark H. Newman & Co. 1851.

This work, whose publication we noticed in our number for October, appears already to have reached a second edition. Its plan, which is entirely simple and philosophical, had its origin in the author's own experience as a learner of the German tongue, and is designed to remove difficulties which all students, in a greater or less degree, are sure to encounter in the acquisition of any living language that is not vernacular. The Grammar of Mr. Woodbury has been tried by experienced teachers, and found well suited to the introduction of students to an acquaintance with the German, both as a spoken and a written language. In addition to the grammatical forms, the work contains a series of lessons in reading, selected from the best German classics, both in poetry and in prose—to which is appended a copious vocabulary. We specially commend it to the attention of teachers and students of this language.

Mark H. Newman & Co. have among their publications many other school books of great value and repute, which have been prepared by persons of the highest authority in the departments to which they severally relate. Among those just issued from their press, we have received the following:—

1. *Natural Philosophy for the use of Schools and Academies. Illustrated by numerous Examples and Diagrams.* By HAMILTON L. SMITH, A.M. Fourth edition. A work which has been for several years in use in the schools of the country, and is now favorably known to the public.

2. *English Grammar on Synthetical Principles, illustrated by Exercises for Gramatical Analysis, with Exercises of False Syntax, &c. &c.* By GEORGE SPENCER, A.M., Latin Principal of the Utica Academy, New-York.

3. *An Elementary Grammar of the Greek Language, with Greek and English Exercises, and an Appendix on the Homeric Verse and Dialects.* By Dr. RAPHAEL KUHNER. Translated from the German by SAMUEL H. TAYLOR, of Phillips Academy, Andover. This excellent Greek Grammar has now reached the eighth edition, and is in use in many of the best Schools and Colleges in all parts of the United States.

4. *An Introduction to the Greek Language, with appropriate Exercises, for the use of Schools and Private Learners.* By ASAHEL C. KENDRICK. (Second edition, revised and enlarged.) Professor Kendrick ranks among our comparatively few very eminent Greek scholars and Greek instructors, and every contribution which he makes to the advancement of

his favorite department, is sure to be worthy of attention. This little book has already proved its own value to those who have read it; it is enough for us that it bears the name of its accomplished and experienced author.

The Utility of Collegiate and Professional Schools. An Address in behalf of the Society for the Promotion of Collegiate and Theological Education at the West. By EDWARDS A. PARK, Abbott Professor in the Andover Theological Seminary. Andover. 1850.

This discourse appeared as an article in the *Bibliotheca Sacra* for October, and is now published in a separate form suited for a wider circulation. Never have we read a discourse relating to education, which we have wished to be more widely circulated. It is an elaborate argument in behalf of Collegiate and Professional Schools, for their ample support and their farther multiplication, wrought from one of the richest veins of the author's large and liberal mind. We will not attempt an outline of its contents, for we could not thus do justice either to its noble sentiments, or to the eloquent style in which they are set forth. Let the discourse itself be read, and there will arise in every mind a higher appreciation of our schools of learning, and of the inestimable benefits they are conferring, and in every period of our history have conferred, not only on those who have received their instructions, but upon the communities and the neighborhoods in which they are planted.

A Concise Practical Grammar of the English Language, with Exercises in Analysis and Parsing. By J. T. CHAMPLIN, Professor in Waterville College. New-York: D. Appleton & Co. 1850.

One thing naturally leads to another; and in accordance with this profound truth, we have no doubt that the preparation of a Greek and a Latin Grammar leads, by a tendency which it is difficult to resist, to the preparation of an English Grammar. Professor Champlin has no less than three Grammars—a Greek, a Latin, and an English—now before the public for the benefit of the rising generation; and what is especially worthy of remark, they are all excellent Grammars. The English, the one now before us, and the latest born of the three, is a work of upwards of two hundred pages, prepared in accordance with philosophical principles, and supplied with exercises in analysis and parsing. Among the more than three hundred grammars in which our mother tongue is taught to childhood, this is undoubtedly one of the ten or twenty that are worthy to be used in schools.

The World's Progress: A Dictionary of Dates. With Tabular Views of General History and a Historical Chart. Edited by G. P. PUTNAM. New-York: G. P. Putnam. 12mo, pp. 692.

It would be difficult to compress within an equal number of pages, a larger amount of valuable historical information, arranged for ready reference, than is embraced in this unique and handsome volume. The editor is a gentleman of middle age, who has been for many years largely engaged in business, and one can hardly understand how he has commanded the time for the wide reading which this volume indicates, or for the patient classification and arrangement which have given it its form and value. Following a Chart of History, curious and useful, on the plan of Dr. J. Priestley, we find Tabular Views of Universal History, so arranged as to show both the general Progress of the World, and the leading contemporary events of its great divisions. These Tabular Views embrace Ancient

and Modern History, and are brought down to the present time. Next we find Haydn's Dictionary of Dates, incorporated almost entire, with additions relating to the United States; then a Literary Chronology, on the basis of that in the Companion to the British Almanac, extending the Catalogue, however, and increasing the amount of information given. This Chronology begins with Moses and terminates with writers of our own times. It embraces writers of many countries, and arranges them in three columns, under the heads, respectively, of Imagination, Fact, and Speculative and Scientific. Following this, we find an alphabetical list of Heathen Deities, and other Fabulous Persons, with the Heroes and Heroines of Antiquity, and a Biographical Index. Those who possess this volume would by no means part with it. It is elegantly and correctly printed.

A General View of the Fine Arts, Critical and Historical. With an Introduction by D. HUNTINGTON, N. A., A. M. New-York: G. P. Putnam. 12mo, pp. 472.

This work is more a compilation than an original performance, and embraces the collected results of a lady's reading and study while herself under tutelage as an artist. It opens with a summary of the conjectures on the origin of the Fine Arts with which most intelligent readers are familiar, and with observations on the advantages to be derived from their cultivation, and a few general rules of criticism. Taking up then the several Arts, Painting, Sculpture, Architecture, and Music, it proceeds to give in brief the history of each, with notices of the most distinguished Artists and their works. Its details are sufficiently extended to be attractive, while at the same time it compresses a vast deal of information within a narrow compass. Mr. Huntington's Introduction will secure for it a merited confidence, and its effect can hardly fail to be the more rapid diffusion among us of a taste for the studies of which it treats.

The Works of Nathaniel Emmons, D.D., late Pastor of the Church in Franklin, Mass.; with a Memoir of his Life. Edited by JACOB IDE, D.D. Vol. VII. New-York: M. W. Dodd, Brick Church Chapel. Boston: Crocker & Brewster. North Wrentham, Mass.: Charles Simmons. 1850.

We published an extended and highly commendatory review of the first six volumes of these works, soon after their publication in 1842. In that review we expressed the wish that the sale of the work might be such as to warrant the publication of a part or the whole of the remaining four volumes of sermons which the editor had selected for the purpose, and which were said to be as valuable as those then presented. Of course, we now rejoice in the appearance of this additional volume, and hope it may ere long be followed by others. Dr. Emmons stands conspicuous among that very small class of writers whose opinions, on whatever subject, are eagerly sought by every inquisitive mind. Even his opponents are anxious to see them, and to peruse the clearly and concisely stated reasons he has for them. Indeed, in addition to more weighty considerations, Dr. Emmons is himself so much of a curiosity, that the curious are never weary of communing with him; and, withal, so fine a moral writer, that the lovers of elegant diction and a pure, chaste, and direct style, are always delighted in perusing his works. Through the most rugged and thorny mazes of metaphysics, he makes for them so straight and smooth a passage that they follow him without fatigue or annoyance; nor does he

need, like most popular writers, to allure them by strewing flowers in the path.

The present volume contains forty-two discourses; many of them on new subjects, but a part on themes discussed, to some extent, in the previous volumes, but more fully illustrated in this. In paper and type it resembles the previous volumes, and a portion of the copies are in the same style of binding and lettered as a continuation of his works, in order to accommodate those who already own the previous volumes. *

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-Law, WM. HANNA, LL.D. In three volumes. Vol. II. New-York: Harper & Brothers. 1850.

This noble biography loses none of its interest as it progresses. To many readers this second volume will exceed the former in interest and value. It contains but eight years of Dr. Chalmers' eventful life, (the years of his pastorate in Glasgow;) but the variety of the topics which it embraces, and the sound, deep, practical philosophy of the application of Christianity to the physical and spiritual wants of a great and densely crowded city, are full of instruction to all who would look beneath the surface of things, and minister successfully, not to the mere external symptoms and obvious manifestations of misery, but to its latent causes.

We should love to examine more fully some of the suggestions here contained; but a better opportunity will perhaps be furnished on the appearance of the concluding volume of this most important Memoir. The present volume, extending to nearly 600 pages, is replete with valuable interest from beginning to end.

A New Memoir of Hannah More; or, Life in Hall and Cottage. By HELEN C. KNIGHT. Published by M. W. Dodd. New-York. 1850.

Hannah More died in 1833, and her "Life and Correspondence," edited by William Roberts, was published in two volumes, in the course of the following year. That work is a complete portraiture of her useful life and exalted character. It is, however, fast passing away from the notice of the generation now upon the stage, and we are glad to meet with a "New Memoir" that will again present this distinguished woman to the attention of the public, and especially of the young of her own sex. The work is short and pleasantly executed, and while it omits the details of the life of Mrs. More, it sketches with spirit and effect the most important scenes in which she acted, the philanthropic labors which she performed, and several of the illustrious characters with whom she was associated. It also contains some agreeable specimens of her correspondence, and in a graceful conclusion sets forth the great lesson which her life is so well fitted to teach. It is a book admirably suited to interest and improve the minds of the young.

History of Madame Roland. By JOHN S. C. ABBOTT. New-York: Harper & Brothers. 18mo, pp. 304.

The History of Madame Roland, recently added to the series which have proceeded from the pen of Mr. Abbott in rapid succession, is not inferior in interest to any of its predecessors. It gives a graphic sketch of the formation and growth of that wonderful character which she exhibited during the exciting scenes of the French Revolution, and furnishes a powerful delineation of the part in those scenes which was borne by her.

Like all the books of the series, it so pursues its way through prevailing opinions and incidents, as to guard the faith and morals of the young, for whom it is designed. The conception of these volumes was a happy one, and the labors of the author have been rewarded by a wide circulation of his works.

The Evening of Life; or, Light and Comfort amid the Shadows of Declining Years. By JEREMIAH CHAPLIN. New-York: L. Colby. 12mo, pp. 228.

We welcome our friend from whom this book proceeds to the field of authorship. His work, in part a compilation of brief extracts from choice writers of many ages and countries, and in part composed of brief articles from his own gifted pen, is replete with suggestions and solaces which are fitted to cheer the evening of life, and will be accepted by the aged with peculiar satisfaction and gratitude. The tone of piety which pervades it is as mellow and beautiful as the serenest twilight of summer. With admirable good taste the type on which it is printed is large and clear, and the paper white and substantial. It forms an elegant volume,—just such an one as filial love will be most happy to bear to the parental roof as a memento of affection. The well-chosen dedication, "TO MY MOTHER," will recall to many minds the person and virtues of the widow of the late Rev. Jeremiah Chaplin, D.D., the founder and first President of Waterville College.

A Cenotaph to a Woman of the Burman Mission; or, Views in the Missionary Path of Helen M. Mason. By FRANCIS MASON. New-York: Lewis Colby. 24mo, pp. 187.

Mrs. Mason was a woman whose virtues endeared her to her own family and friends, and whose useful labors as a missionary will live imperishably in the recollection of her missionary associates, and of those sitting in the region and shadow of death to whom she bore the light of life. This volume, with a title which we like not, contains the record of her life, and utters her husband's tribute to her memory. It is beautifully executed, and will be an acceptable and useful book among the friends of missions.

The Wide, Wide World. By ELIZABETH WETHERELL. In two volumes. New-York: George P. Putnam. 1850.

We know nothing of the author of these volumes save what the volumes themselves reveal. In these, however, we have found a work of singular interest and power—a simple and touching story, in which are portrayed the purest and noblest of characters, serenely treading the pathway of Christian truth and duty through "the wide, wide world." It belongs to the class of religious novels, but it is among the first and highest of the class. It tells how a mother's prayers are answered in the beautiful life of her orphan child—how Heaven shields from harm its chosen ones—how all things conspire to reward and bless simple-hearted virtue; and how piety gilds, like the morning sun, every form of character, and every scene of life on which it rests. The work contains no sentiment that is not pure and just, and through the plot of the story holds the imagination bound by its spell. The development and final issue are in accordance with the teachings of Christian truth and the laws of Divine Providence. It is a work which we cannot forbear highly to commend.

Poems of Hope and Action. By WILLIAM OLAND BOURNE. New-York: G. P. Putnam. 8vo, pp. 143.

For several years readers of the better class of our magazines and journals have been accustomed to meet with occasional poems from the pen of Mr. Bourne. These poems have always been those of "hope and action." Mr. B. belongs among those who believe that progress is a law of the social state, and he is always hoping therefore for a better time. But he would apply no quack remedies—no human inventions. His faith is in the gospel as the true reforming power, and in the gospel published and applied with earnest energy. These views pervade his poems, and give to them their character. We think this character has been a chief occasion of their popularity. Hope and action are characteristics of our times, and whatever is inspired by the common sentiment awakens a common response. We do not think that Mr. Bourne's poems indicate in the highest degree the creative faculty, and yet they are in this respect superior to a vast deal of the sentimentality which passes for poetry even among cultivated readers. They are *poems*, which is saying a good deal, and we think them creditable to the head and the heart of their author. His allusions to the press are accounted for by the fact that he is a practical printer, and magnifies his office.

Reveries of a Bachelor; or, a Book of the Heart. By IK. MARVEL, Author of "Fresh Gleanings." New-York: Baker & Scribner. 1850.

Ik. Marvel is the *nom de guerre* of a pleasant, well educated, and much travelled young gentleman, who belongs to the State of Connecticut, and who began his literary career a few years since, while abroad, by contributing letters of great spirit and interest to the columns of the *New-York Courier and Enquirer*. The name is now found on the title-page of several most agreeable volumes which are to be met with in nearly every family among whom there is much taste for pleasant reading. Those that we now remember are "Fresh Gleanings from Old Fields," "The Battle Summer," and we were about to write the "Lorgnette," but we believe it does not bear the name, though it is pretty generally ascribed to the pen, of Ik. Marvel. These "Reveries of a Bachelor" relate to many different scenes, and are descriptive of a great variety of moods. They everywhere indicate a mind of serene and gentle spirit,—well stored with the learning of books and with the richer lore which travel and observation in many lands can alone bestow. They are written in chaste and idiomatic English, and by their quaint allusions and quiet meditative tone, often remind us of Charles Lamb, as he appears in that most delightful of his works, the *Last Essays of Elia*.

Æsop's Fables: A New Version, chiefly from Original Sources. By Rev. THOMAS JAMES, M.A. With more than Fifty Illustrations, designed by JOHN TENNIEL. New-York: Robert B. Collins. 8vo, pp. 224.

This edition of *Æsop* merits attention, not less for the labors of the editor than for the artistic taste and skill which have been exhibited in the outward garb in which it is given to the public. Indeed it is very seldom that a book appears, which, in the beauty and effect of its illustrations and the elegance of the letter-press, can be compared with this. Mr. James has taken great pains in collating versions of *Æsop*, and in the investigation of authorities, and has certainly made a great advance upon the corrupted editions which have been in circulation. Fables which have lived two thousand five hundred years, it is safe to conclude have still many years before them, and it is gratifying to possess them in a form worthy of their immortality.

MR. GEORGE P. PUTNAM, on the arrival of Frederika Bremer upon our shores, commenced the republication of her works, in an elegant edition, revised by her own hand. *The Neighbors*, which was first issued, is now succeeded by *The Home, or Family Cares and Family Joys*,—a favorite from its first appearance. 12mo, pp. 449.—From Mr. Putnam's prolific press we have likewise, *Success in Life*, belonging to a popular series by Mrs. L. C. TUTHILL, the present volume deriving its illustration from *the Mechanic*. 12mo, pp. 171.—*History of Propellers and Steam Navigation, with Biographical Sketches of the Early Inventors*. By ROBERT MACFARLANE, C. E. The author of this volume is the intelligent editor of the *Scientific American*. Observing with regret the numberless useless "re-inventions" for propelling vessels which have recently appeared and as suddenly vanished, he has grouped their histories in this narrow compass as a warning against waste of time; he has likewise furnished an interesting history of steam navigation, with his views of the relative claims of the principal inventors. He devotes a separate chapter to Marine steam navigation, and illustrates the differences between machinery for river and sea service. It is an interesting and valuable book, comprised in 144 pages, 12mo.—*The Artist's Chromatic Hand-Book; being a Practical Treatise on Pigments, their Properties and Uses in Painting*. To which is added, *A few Remarks on Vehicles and Varnishes*. Chiefly a compilation from the best Authorities. By JOHN P. RIDNER. 12mo, pp. 144. The title of this book indicates its character and uses. Such a work is increasingly useful, both from the increase of artists among us, and from the fact that their pigments are now generally bought of color-dealers, rendering tests the more important.—*Béranger: Two Hundred of his Lyrical Poems, done into English verse*. By WILLIAM YOUNG. 12mo, pp. 400.—*The Pioneers; or the Sources of the Susquehanna, a Descriptive Tale*. By the Author of the *Deerslayer*, &c. 12mo, pp. 505. Following the recent example of Washington Irving, Mr. Cooper is giving his final revision to the numerous volumes which have proceeded from his pen, and Mr. Putnam is sending them forth to the world in an outward garb worthy of their perfected state. The present forms the fourth volume of the *Leather-Stocking Tales*. Like Mr. Irving, too, Mr. Cooper, while revising old and favorite productions, is engaged in the preparation of new works with which the public will ere long be favored;—nor is his the only pen which is busy within his dwelling. "Rural Hours" will again minister to the gratification of readers of taste and cultivation.—*Jamaica in 1850; or the Effects of Sixteen Years of Freedom in a Slave Colony*. By JOHN BIGELOW. 24mo, pp. 214. The beautiful printing exhibited in this volume awakens predilections in its favor. It is the work of one of the editors of the *New-York Evening Post*, and though to those who look upon the institution of slavery from a different point of view, its conclusions may not always be acceptable, we venture to assure them that they will find its facts and deductions worthy of their attention. They will learn that Jamaica was a doomed colony before British legislation proclaimed liberty to the servile population, and that its decline is therefore to be attributed to other causes. We regret our inability to give a more adequate view of the contents of this volume. We hope it may be widely read.

TICKNOR, REID & FIELDS, of Boston, have published *True Stories from History and Biography*. By NATHANIEL HAWTHORNE. 16mo, pp. 335. This volume is from one of the most popular of our writers. It describes the eminent characters and events of American History in a form and style suited to the young, preserving the thread of history by relating the adventures of a Chair which has passed from one to another of

the great personages of our annals, whose lives have been historic. It is an admirable historical compend for children.—The same publishers have issued *Poems*. By GRACE GREENWOOD. 16mo, pp. 190. Beauty of conception and sprightliness of style have given the writings of Grace Greenwood wide currency, and thousands of admirers will seize with avidity this offering from her pen. She has more of wit and fancy than of creative genius, and is therefore more successful in prose than poetry. Her preface disarms criticism: "To the critic I would only whisper, that this collection is not nearly so large as it might have been; and that I am confident he would overlook the bad verse he may find in it, could he know how much worse poetry has been left out."

BAKER & SCRIBNER—we regret to record the death of the senior partner of this firm—have issued the third and last volume of *The Psalms Translated and Explained*. By J. A. ALEXANDER. 12mo, pp. 316. In the October number of this Review we took occasion to call the attention of our readers to this monument of ripe Biblical learning. Now that the last volume has been issued, we take pleasure in mentioning it again, assuring clergymen and intelligent students of the Scriptures of every class, that they will find in these volumes aids which they cannot afford to dispense with.—From the same house we have *India and the Hindoos: Being a Popular View of the Geography, History, Government, Manners, Customs, Literature, and Religion of that Ancient People; with an account of Christian Missions among them*. By F. De W. WARD. 12mo, pp. 344. The intelligent author of this volume, now the pastor of a church in the interior of the State of New-York, was for ten years a missionary in Southern India. During that time he travelled extensively, and made observations with manifest discrimination and judgment. He has been likewise a diligent student of whatever could illustrate the history and character of India and the Hindoos. The volume which he has prepared, and which was designed for popular use, embodies an unusual amount of information, extending over the wide range of topics indicated in the title. It is moreover an exceedingly readable book. How much do Geography, Ethnology, Philology, and History, owe to Christian Missions! In their journals and letters, and in the more elaborate volumes which have proceeded from their pens, the missionaries of the cross have conveyed to the ten thousand homes of their patrons an amount of knowledge concerning the most distant and most unfamiliar nations and tribes, which was never before possessed by scholars. Indeed this is a part of the process by which the grand consummation to which they aspire is to be reached. They are introducing mankind to each other, and uniting them by sacred bonds. They are illustrating the brotherhood of humanity, and cementing it by the alliances of the Christian faith. We welcome such books with the highest satisfaction.

C. M. SAXTON, Agricultural Book Publisher, New-York, has issued *Lectures on the Applications of Chemistry and Geology to Agriculture*. By JAMES F. W. JOHNSTON. New edition, with an Appendix containing suggestions for Experiments in Practical Agriculture. 12mo, pp. 700. We welcome every book of this character. Agriculture, the noblest of employments, is beginning to discover the advantages which it may find in Science. This volume is the republication of an English work, from an author whose views are entitled to respectful attention. It is divided into four Parts, which treat respectively of the Organic Constituents of Plants; of the Inorganic Elements in Plants; of the Improvement of the

Soil by Mechanical and Chemical means, and of the Products of the Soil and their use in the Feeding of Animals.

THE AMERICAN TRACT SOCIETY has issued (12mo, pp. 400) *Christ Knocking at the Door of Sinners' Hearts; or, a Solemn Entreaty to receive the Saviour and His Gospel.* By JOHN FLAVEL. This treatise was originally issued under the title of "England's Duty," and consisted of twelve sermons, which were preached to the author's congregation, when the Revolution of 1688 had restored religious freedom, and put again into an unrestricted ministry those who had felt the oppression of the Act of Uniformity. The delivery of these sermons, full of powerful and fervid appeal, was greatly blessed with the attending influences of the Holy Spirit. They now appear with a new title which better defines their character, arranged in chapters, and with such modifications of language as are required to make them more intelligible to readers of our times. It is a pleasure to see such a book put in the way to be widely circulated.—The same Society has issued *Lectures adapted to the Capacity of Children.* By Rev. ALEXANDER FLETCHER. 2 vols. 32mo, pp. 230, 224. The author of these volumes has had very large experience in preaching to children, sometimes addressing congregations of four thousand. We have already had opportunity to notice the interest with which they are read by those for whom they are published, and we have great pleasure in commending them to the attention of parents. Accompanying them we have two volumes, 32mo, pp. 80, 92, entitled, respectively, *Repentance and Faith, Explained to the Understanding of the Young.* By Rev. CHARLES WALKER, D.D. Such volumes will be welcomed as aids in the responsible work of imparting religious instruction to children.

THE AMERICAN BAPTIST PUBLICATION SOCIETY has given to the public another selection from the writings of Bunyan, designated as his "*Inviting Works.*" The volume, a handsome 12mo of 406 pages, is designed to follow the "*Awakening Works,*" lately published by the same Society, and embraces the *Jerusalem Sinner Saved, Come and Welcome to Jesus Christ, Christ a Complete Saviour,* and Bunyan's *Last Sermon.* The following beautiful passage from the "Come and Welcome," combining the tenderness of invitation with the solemnity of admonition, indicates the manner in which Bunyan would draw sinners to Christ, and might, perhaps, be chosen as a fitting motto to this volume: "God hath strewed all the way from the gate of Hell to the gate of Heaven, with flowers out of his own garden. Behold how the Promises, Invitations, Calls, lie around thee like lilies. Take heed that thou do not tread them under foot, sinner!"—The same Society has commenced the publication of a *Scripture Series for Sabbath Schools.* By a Teacher,—a small work, consisting of questions and answers, designed in the successive numbers to go over the whole Bible, and illustrate to children the doctrines of Creation, Providence and Redemption.

EDWARD H. FLETCHER has issued the *Life of Alexander Carson, LL.D.* By GEORGE C. MOORE. 12mo, pp. 156. This sketch of the life of a great and good man, which has just been placed in our hands, was written by a pupil of Dr. Carson, for some time resident in his family. It exhibits the generous warmth, as well as the sometimes extravagant expression, of Irish feeling; but even if the scrutiny of the cautious is awakened by that circumstance, they will still see enough in the character and the life of Dr. Carson to win their highest admiration. Many will be thankful to Mr. Moore for even the brief record furnished by this volume.

GOULD & LINCOLN have recently issued, two volumes in one, the *Life and Correspondence of John Foster*. Edited by J. E. RYLAND. With Notices of Mr. Foster as a Preacher, and as a Companion. By JOHN SHEPPARD. This work has been already commended to the attention of the readers of this Review, as a valuable record unfolding to the world the manners and habits, the unconstrained methods of thinking and feeling, of a man who was among the greatest of his time.

ART. XI.—INTELLIGENCE.

Domestic.

BROWN UNIVERSITY.—The Catalogue of Brown University for 1850-51 presents a complete view of this venerable seat of learning, as it exists under the new arrangements which were adopted during the last year. Those arrangements were completed at the late commencement, and the new system of college instruction has been in operation since the beginning of the present term. The principal new feature which is presented in the Catalogue, is the abolition of the old designations of the classes, and the substitution for Seniors, Juniors, Sophomores and Freshmen, of the titles of Undergraduates of four years', of three years', of two years', and of one year's standing. The students appear to be studying substantially the same things as they have heretofore been accustomed to study. Considerable room for election, however, is allowed them under the new laws, and the instruction in several of the departments is extended farther and made much fuller than was compatible with the old.

The Faculty is composed of the President, who is also Professor of Intellectual and Moral Philosophy, and a Professor of Mathematics, of Chemistry, of Rhetoric, of Latin, of Greek, of Modern Languages, of Natural Philosophy and Civil Engineering, and of Chemistry applied to the Arts. The latter department, together with that of Civil Engineering, has lately been added to the University.

The whole number of students is 175, of whom 51 are from Rhode Island, 63 from Massachusetts, 14 from New-York, and 12 from New-Hampshire. The remainder, with two exceptions, are from other portions of the United States. Two are from other countries.

By the laws of the University, a student may become a candidate for either one of three degrees, that of Bachelor of Philosophy, Bachelor of Arts, or Master of Arts. For either of the first two, the course of studies is so arranged, that a student *may* complete it in three years, though it may profitably occupy his attention and detain him in college for a longer period. For the degree of Bachelor of Philosophy, the Latin and Greek Languages are not required. The degree of Master of Arts embraces a course of instruction which *may* be accomplished in four years, but which, if generously pursued, will advantageously occupy the student's attention a much longer time. In addition to those who are candidates for degrees, the instructions of the University are equally open and available to those who wish only to attend particular classes, and qualify themselves in particular arts or branches of learning. In this manner it is designed to make the teaching of science more immediately tributary to the interests of society, and better suited to the wants of a practical age, while at the same time the higher ends of learning are kept distinctly in view, and pursued with the utmost zeal by all who are desirous of becoming accomplished scholars.

The noble munificence which has lately endowed the University with a fund of \$125,000, cannot be too highly commended. Of this sum, upwards of \$100,000,

we understand, were contributed by citizens of Providence, the city which for eighty years has witnessed the literary festivals which the University has annually held, and shared in the intellectual influences which it has always exerted. These contributions came from no single class in the community, and from no one denomination of Christians; they were rather the generous tribute which all classes of citizens and all sects of Christians united in offering for the promotion of the interests of science and the cause of education. The record of this munificence will form a proud passage in the history of the city of Roger Williams.

MADISON UNIVERSITY.—We have not received the Catalogue for 1850-51. It was to be expected that the list of students would be abridged from the amplitude of former years, by the long agitation of the removal question, and by the rise of the new University at Rochester. A friend in the Faculty writes to us, however, that the present condition of the University, all things considered, is much better than he had anticipated, and the prospects satisfactory. The effort to raise an endowment of \$60,000 has been so far successful that near \$50,000 have been already subscribed, and a considerable sum beyond that is regarded as safely pledged. The number of students is 61, of whom 36 are studying for the ministry. They are distributed through the departments thus: Theological Students, 12; Collegiate, 31; viz., Seniors, 2; Juniors, 5; Sophomores, 15; Freshmen, 9; University Grammar School, 20. The following Professors compose the Faculty of Instruction: Theological Faculty—Rev. George W. Eaton, D.D., Theology; Rev. Edmund Turney, A.M., Biblical Literature; ———, Ecclesiastical History. College Faculty—Rev. G. W. Eaton, D.D., Intellectual and Moral Philosophy; Rev. Edmund Turney, A.M., Evidences of Christianity; Rev. P. B. Spear, A.M., Hebrew and Latin Languages; Rev. E. S. Gallup, A.M., Greek Language and Literature; Rev. A. M. Beebe, A.M., Logic and English Literature; L. Osborn, A.M., Natural Sciences; W. T. Biddle, A.B., Tutor in Mathematics and Natural Philosophy.

UNIVERSITY OF ROCHESTER.—Our endeavors to be placed in possession of the necessary materials for a sketch of the rise of this institution have not been successful, and we shall give, therefore, no more than a meagre statement, hoping for ampler details at another time. A provisional charter was procured about one year ago, conditioned on the obtaining of \$130,000, not more than \$30,000 of which should be expended in University buildings. The subscription was commenced about the first of March last, and so ready was the liberality of the friends of the enterprise, that it very soon became safe to take the preliminary steps towards procuring a Faculty of Instruction and opening the University. The opening took place early in the month of November, and about 100 students have been matriculated. Of these about 25 are in the Theological classes, and the remainder are undergraduates of the Senior, Junior, Sophomore and Freshmen classes. Above 30 are members of the Freshmen class. Of the whole number about 70 are preparing for the ministry. There is no preparatory department in connection with the University. The following Professors compose the Faculty of Instruction: Rev. Asahel C. Kendrick, D.D., Greek Language and Literature; John F. Richardson, A.M., Latin Language and Literature; John H. Raymond, A.M., History and Belles Lettres; Chester Dewey, D.D., Natural Sciences; Thomas J. Conant, D.D., Hebrew and German Languages; S. S. Green, A.M., Mathematics and Natural Philosophy. Mr. Green's acceptance of the post has not been communicated, and instruction in his department is given temporarily by E. P. Smith, Esq.

As an adjunct to the University, and still independent of it, the *New-York Baptist Union for Ministerial Education* has been organized and incorporated, its object being to provide theological instruction and to assist indigent young men in preparing for the ministry. This body holds unshared control of the whole business of theological education in connection with the University. It is entirely a separate, and entirely a Baptist corporation, as, for such a purpose, it of right should be. Of this body the Rev. Zenas Freeman is Corresponding Secretary. The Professors appointed by this Union are, the Rev. Thomas J. Conant, D.D., in the department of Biblical Literature, and the Rev. John S. Maginnis, D.D., in the department of Theology.

The subscription for the endowment of the University proper has reached very nearly \$150,000. Subscriptions for the endowment of the theological Professorships

have been lately opened, and several thousand dollars have already been subscribed. It is the aim and purpose of the gentlemen charged with these important interests, to raise the two subscriptions to the munificent sum of \$225,000.

It is impossible to close this brief and inadequate notice without a special allusion to the enlightened zeal which has carried forward so rapidly this great enterprise. To Western New-York, to the county of Monroe, to the city of Rochester, belongs the high honor of leading, with the most distinguished readiness and liberality, this movement; but to every section is due likewise the praise of cheering and aiding a work so well begun. Its vast influence upon the cause of Christian learning, and thence upon the cause of Christianity itself, seems to have been appreciated, and the University of Rochester may be justly regarded as consecrated from its very inception "to Christ and his Church." Nor can we refrain from a particular mention of the truly catholic liberality evinced in this enterprise by many gentlemen of other Christian denominations. The citizens of Rochester have moved in it as conscious of adding the chief ornament to their beautiful city. May it be as perpetual and as perpetually beneficent as the Falls of their own Genesee! And when the names of the Medici of America are written, sure are we that years of laborious service withdrawn from commerce and devoted to learning, and that service crowned with large pecuniary munificence, will identify for ever the University of Rochester with the name of JOHN N. WILDER.

NEW PLANET.

An extra number of the *Astronomical Journal*, edited by Dr. Gould, of Cambridge, Massachusetts, announced to the public a few days since the discovery of another planet by Mr. De Gasparis, of Naples, on the 2d of November last. The orbit of this new planet is of course not determined. It appears as a star of about the tenth magnitude, and is presumed to belong to the very remarkable group of small planets called Asteroids, lying between the orbits of Mars and Jupiter, and is the thirteenth in the order of discovery, and the third which has been discovered during the present year.

The following table, giving the names of the planets and of their discoverers, the time and place of discovery, and their mean distances from the sun, (the distance of the earth being considered as unity,) will be interesting to the scientific reader:—

Name of Planet.	Name of Discoverer.	Place.	Time.	Mean Dist. fm. S.
Ceres,.....	Piazzi,.....	Palermo,.....	January 1, 1801,.....	2,768
Pallas,.....	Olbers,.....	Bremen,.....	March 28, 1802,.....	2,773
Juno,.....	Harding,.....	Lilienthal, near } Bremen, }	September 1, 1804,...	2,671
Vesta,.....	Olbers,.....	Bremen,.....	March 29, 1807,.....	2,361
Astrea,.....	Hencké,.....	Driesen,.....	December 8, 1845,...	2,577
Hebe,.....	Hencké,.....	Driesen,.....	July 1, 1847,.....	2,426
Iris,.....	Hind,.....	London,.....	August 13, 1847,....	2,385
Flora,.....	Hind,.....	London,.....	October 18, 1847,....	2,202
Metis,.....	Graham,.....	Markree,.....	April 25, 1848,.....	2,386
Hygeia,.....	De Gasparis,.....	Naples,.....	April 12, 1849,.....	3,131
Parthenope,.....	De Gasparis,.....	Naples,....	May 11, 1850,....	2,450
Clio,.....	Hind,.....	London,.....	September 13, 1850,..	2,334
New Planet,.....	De Gasparis,...	Naples,.....	November 2, 1850,....

It will be observed that *nine* of these planets have been discovered within the last six years. Astronomy was long since proclaimed as the most perfect of the sciences; and many persons had begun to think that the heavens presented but a barren field to the eye of the explorer; that after the labors of the Cassini, the Herschels, and Bessel, and Stuve, nothing remained to reward the research of subsequent astronomers. Never was an impression more erroneous; never, since the invention of the telescope by Galileo, could astronomy boast of such brilliant triumphs as within the last few years. And from the present stand-point, looking back upon the success of Leverrier, Hind and De Gasparis, we may well conclude that the yet hidden treasures of astronomy are, as the stars of the firmament, innumerable.

THE SANDWICH ISLANDS.—1850.

The condition of the Sandwich Islands in the year 1850 is note-worthy as illustrating the beneficence of Christian missions. Late Sandwich Island papers speak in strong terms of the commercial and political progress of the kingdom. The natives are substituting substantial frame houses for their thatched huts, roads have been opened, the best of water provided for any amount of shipping, and ships arrive continually from every part of the world, laden with merchandise which finds ready market. The King has elevated the people from the condition of serfdom to that of land-owners—granting them, without price, proprietorship in the soil which had been regarded as his rightful inheritance. Referring to the great change wrought in the Islands in twenty years, the *Polynesian* says:—"We now find here an established constitutional government, with its responsible head, and its responsible executors; whose independence is justly acknowledged by the most powerful and enlightened nations of the earth, and which is abundantly capable of providing for the wants and exigencies of a Christian people, and for its relations with other Christian States. We see the nation entirely out of debt,—a financial condition as enviable in a nation as it can possibly be in an individual,—with a revenue adequate to its economical wants, and with the ability to devote something yearly to public improvements. We see a nation living in peace and contentedness, whose condition has received more amelioration through the voluntary concessions of the rulers, than centuries of bloodshed have wrenched from the oppressor in many other lands; the vote by ballot introduced, universal suffrage granted to the people, and the meanest subject eligible to a seat in the legislature of the land."

Literary.

AMERICA.

The Life and Works of John Adams. Edited by his grandson, Charles Francis Adams. The second volume of this important contribution to American history has lately been published by Messrs. Little & Brown, of Boston. It contains the Diary of President Adams, with portions of an autobiography, and some sketches of the early public men of Massachusetts, written while the author was associated with them in the management of colonial and continental affairs. The volume has for its frontispiece a portrait of the President, and is executed both by editor and publishers in a manner that conveys the most favorable impression of its value and elegance. The first volume, which is not yet published, will contain the Life of John Adams. This series is to be followed by another, containing the Life and Works of John Quincy Adams. The two collections, when completed, will comprise a review of the course of public events from the beginning of the American Revolution down to the present time.

A Description of Palestine, by Rabbi Joseph Schwartz, has been published by A. Hart, of Philadelphia. The work is translated from the Hebrew by Isaac Leeser, and is embellished with maps and illustrations. Its author resided sixteen years in the Holy Land, and has written this book, as he states, for the instruction and gratification of the people of his own race.

New Edition of Horace.—Professor Lincoln, of Brown University, has been for some time engaged in preparing a new edition of the works of this most delightful of the Latin poets. It is now nearly through the press, and will soon be published by Messrs. D. Appleton & Co. The edition will contain all the writings of Horace, together with a Life of the Poet, and a body of notes and illustrations designed to elucidate the passages which are obscure either on account of difficulties in their construction, or in the allusions which they contain. Professor Lincoln is an accomplished editor, and brings to the work which he has now nearly com-

pleted the best aids of the criticism of Continental Europe. We have examined several portions of the Latin text, and specimens of the notes, as they have been passing through the press. The printing is admirably executed, and the editorial criticisms and explanations seem to us all that can be desired by one who seeks to become acquainted with the writings of the Venustian Bard.

The Biography of Wordsworth, by his nephew, the Rev. Christopher Wordsworth D.D., Canon of Westminster. This work is now passing through the press in England and will soon be published in this country by Ticknor, Reid & Fields, Boston. The American edition will be edited by Professor Henry Reed, of Philadelphia, who has undertaken the work at the request of the author.

Scenes in the Life of the Saviour, by the Poets and Painters.—This is a beautiful book, edited by Rev. Rufus W. Griswold, and published by Lindsay & Blakiston, Philadelphia. The illustrations are on wood, and represent several of the most touching scenes of the New Testament history which the Painters have attempted to delineate, while the letter-press contains a beautiful collection of passages from the Poets relating to the Saviour's changeful and suffering life.

Gift-books and Annuals, of all descriptions, suited to the season of holiday presents, have been published by D. Appleton & Co., New-York. Among the most beautiful are *Our Saviour, with Prophets and Apostles*, edited by Rev. Dr. Wainwright. *The Pathways and Abiding Places of Our Lord*, edited by the same. *Women of the Old and New Testament*, edited by Rev. Dr. Sprague. *Sacred Scenes, or Passages in the Life of Our Saviour*, by various eminent writers. *A Book of the Passions*, by G. P. R. James.

The Works of Rev. Leonard Woods, D.D., in five volumes, have passed to a third edition, which has just been issued from the press of John P. Jewett & Co., Boston. These works are the fruits of the life-long labors of the venerable patriarch, who for so long a period occupied the chair of Theology in the Seminary at Andover. Their theological merits are said to be of the highest order.

Gould & Lincoln have announced the second volume of the *Annual of Scientific Discovery*; or *Year Book of Facts in Science and Art*. Edited by David A. Wells and George Bliss, Jr. It will be published on the first of March. Among the new features of the present volume will be a glance at the Scientific Events of the Year, and a series of Meteorological Tables, for various sections of our country. A portrait, on steel, of Professor SILLIMAN, of Yale College, will embellish the work. Especial care has been taken in the preparation of the Obituary Notices, and of the list of new Books pertaining to Science, published during the year 1850, and in these respects the work will be as correct and as complete as possible. The Index to articles in Scientific Journals will contain a much larger number of references than that in the first volume, and, taken in connection with the other contents of the work, will present a complete synopsis of all the valuable and important papers which have appeared during the year, in the standard scientific Journals of Great Britain, France, Germany, and America. The demand for the work has been such that its success is no longer doubtful, and it may be considered as a permanently established periodical, to appear for a series of years.

The same publishers announce as in preparation a work entitled *Comparative, Physical, and Historical Geography; or the Study of the Earth and its Inhabitants*. A series of graduated courses, for the use of Schools. By ARNOLD GUYOT. The series will consist of three courses, adapted to the capacity of three different ages and periods of study. The first is intended for primary schools, and for children of from seven to ten years. The second is adapted for higher schools, and for young persons of from ten to fifteen years. The third is to be used as a scientific manual, in Academies and Colleges. Each course will be divided into two parts, one of purely Physical Geography, the other for Ethnography, Statistics, Political and Historical Geography. Each part will be illustrated by a colored Physical and Political Atlas.

Harper & Brothers have nearly ready: Smith's *New Classical Dictionary*, edited and enlarged by Prof. Anthon, royal 8vo. Andrew's *Latin-English Lexicon*, from the German work of Dr. Freund, royal 8vo. Hildreth's *History of the United States*, continued, 3 vols. 8vo. Gayarre's *Romance of the History of Louisiana*, 8vo. Bartlett's *Nile Boat*, 8vo; *Notes on the Nile*, 12mo.

President Hitchcock, of Amherst College, has in the press of Phillips & Sampson a work on the connection of Geology and Religion.

The Second Part of Mr. Bancroft's history, it is understood, will fill five volumes.

Mr. E. G. Squier is engaged in the preparation of an elaborate work upon the remains of ancient civilization in Central America, to contain the results of investigations during his recent official residence there.

ENGLAND.

"*BIBLIOTHECA CLERICALIS*; a Guide to Authors, Preachers, Students and Literary Men; being a new edition of a Catalogue of the Books in the Clerical Library, greatly enlarged, so as to contain every Author of any note, ancient or modern, in Theology, Ecclesiastical History, and the various departments connected therewith, including a Selection in most branches of Literature, with *complete lists of the Works of each Author*, the contents of every Volume being minutely described; to which will be added *an entirely new volume*, with a Scientific as well as Alphabetical Arrangement of Subjects, by which a ready reference may be made to Books, Treatises, Sermons, and Dissertations on nearly all heads of Divinity, the Books, Chapters, and Verses of Holy Scripture, and useful Topics in Literature, Philosophy, and History, on a more complete system than has yet been attempted in any language, and forming an Universal Index to the contents of all smaller Libraries, both public and private."

The above is the title of an extensive and well-digested bibliographical work on Theology, and subjects connected with it, now in preparation by a competent hand in England. It is to be published by James Darling, 22 Little Queen street, Lincoln's Inn Fields, London, in monthly parts of eighty pages, super-royal octavo, price 2s. 6d. each, and will be finished in about twenty-four parts. The first volume will be complete in itself, and will contain the authors and their works in an alphabetical arrangement, forming, as far as may be practicable, a descriptive catalogue. In the second volume the whole of the matter contained in the first will be arranged under heads or common-places, in scientific order, with an alphabetical index, by which any subject can be readily referred to, and all authors of any authority who have written on it at once exhibited, with the titles of their works, treatises, dissertations, or sermons, and a reference to the volumes and pages where they are to be found. The advantages of a work like the one now in preparation by Mr. Darling are very obvious. Not only will it exhibit a classified arrangement of the contents of the great collections in Theology, and in other departments, (as, for example, the *Bibliotheca Patrum* of De la Bigne, the *Bampton Lectures*, &c.,) but it will also render accessible a large amount of knowledge heretofore locked up in innumerable sermons and discourses.

The Clerical Library, of which the above-mentioned work is to be the catalogue, was established by Mr. Darling in January, 1840, for the benefit of the clergy and laity in London and in the towns adjoining. It contains upwards of thirty thousand volumes, and in the number and importance of its works on all subjects of Biblical criticism is acknowledged to be unrivalled.

We hope some American publishing house will immediately commence its republication here.

A new book is announced in London, entitled *Notes on North America, Agricultural, Social and Economical*, by J. F. W. Johnston, author of *Lectures on Agricultural Chemistry*.

The Official Gazette announces that "the Queen has been pleased to appoint ALFRED TENNYSON, Esq., to be Poet Laureate in ordinary to her Majesty, in the room of William Wordsworth, Esq., deceased."

The Earl of Carlisle has recently given two lectures before the Tradesmen's Benevolent Society of Leeds, and the Mechanics' Institute of the same city, upon the Scenes, Institutions, and Characteristics of the United States, which he visited when Lord Morpeth.

The Rev. Dr. Bloomfield, whose edition of the Greek Testament is so well known in this country, has just published two volumes of additional Notes, critical, philological, and explanatory, in fulfilment of a promise made in the third edition of his New Testament, in 1839. The annotations, we understand, relate to a critical ex-

amination of the readings of the text, with the reasons for that selected, philological notes on the meaning of words, and exegetical annotations on the verbal interpretations of passages. We hope these volumes may be republished in this country. They are the fruit of many years' labor, and would be cordially welcomed.

FRANCE.

M. Cousin is collecting and editing all his various writings upon the subject of education. They will fill several volumes.

The *Almanach des Opprimés* (Almanac of the Oppressed) for the year 1851, is spoken of as "aimed wholly at the Society of Jesuits, whose history it exposes in the blackest colors. It begins with the early life of Loyola, depicts his debaucheries, his ambition, the religious mechanism invented by his enthusiastic and fanatical genius, the flexibility of his morality, and goes on to give an account of the intrigues and crimes of his successors in various countries and times, with an analysis of their books, their missions, and their miracles."

GERMANY.

THE political commotions in Germany do not seem materially to diminish the literary activity of the people, or the number of issues from the press of the country. The published Catalogue of the Michaelmas Leipsic Fair shows a total of upwards of 5,000 new volumes since the preceding Easter.—The library of the lamented Neander is to be sold at auction. It is of course very rich in editions of the Fathers. It is said to contain about 4,000 volumes. The Berlin public will hardly let it go out of the city; and probably it will be purchased for the use of the University.—The reproduction, on the modern stage, of the ancient Greek Drama, which commenced in 1843, in Berlin, with a brilliant and most successful representation of Sophocles' *Antigone*, and was followed by the performance of the same piece at Paris and at London, and afterwards by the performance of other pieces at Berlin, is now to be again attempted at Berlin, with the *Eumenides* of *Æschylus*. No city in the world can bring to such an enterprise such an array of learning, talent, and skill, in all departments, philological, literary, musical and histrionic, as the brilliant capital of Prussia; and in the King, who is a liberal patron of letters and ancient art, and his cultivated court, and in a community of scholars and intelligent citizens, this new representation will find a numerous audience, capable of appreciating and enjoying it.—A German translation of Ticknor's *History of Spanish Literature* is announced as forthcoming from the press of M. Brockhaus, the celebrated Leipsic publisher.

The Austrian Government has just set on foot an enterprise to prepare and publish at the expense of the Imperial Treasury, a great work on the ethnography of the Empire, designed to give a complete account of the origin, history, manners, language, character and condition of each of the many tribes and peoples included under the Austrian sceptre, with descriptions of the country, scenery, climate, soil, minerals, and natural and industrial productions of each region. It is supposed that the whole will be completed in eight volumes.

The Prussian Expedition to Egypt,—*Denkmäler aus Ägypten und Äthiopien nach den Zeichnungen der von Sr. Majestät dem Könige von Preussen Friedrich Wilhelm IV. nach diesen Ländern gesendeten, und in den Jahren 1842–45, ausgeführten wissenschaftlichen Expedition: Herausgegeben von Dr. R. Lepsius*,—published at the expense of the Prussian Government, will be completed in eighty parts, or eight hundred plates. Most of the plates are printed with tints, and many in the colors of the originals. This work forms a necessary completion of the celebrated work of the French Expedition under Napoleon. Parts I. to X. are now advertised as ready for subscribers, in London, at three dollars and a half each.